

SHOULD A CHRISTIAN FIGHT? — H. W. WADGE

Young

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*The Position of
Conscientious Objectors*

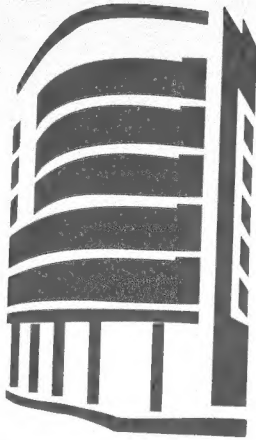
By HERBERT W. WADGE

M.C., B.A., M.D. (MAN)



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SHOULD A CHRISTIAN FIGHT?

*The Position of
Conscientious Objectors*

By **HERBERT W. WADGE**

M.C., B.A., M.D.

Winnipeg



MARCH, 1946

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Ottawa — Canada

7 September, 1944

HIGNELL PRINTING LIMITED
WINNIPEG, MAN.

Should a Christian Fight?

THE POSITION OF CONSCIENTIOUS OBJECTORS

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INTRODUCTION

AS Chairman of the Mobilization Board of Division "J" (which comprises the Province of Manitoba and the District of Keewatin) under National Selective Service Mobilization Regulations, my duty during the past four years has been to consider applications of those called for military service who claim to be Conscientious Objectors. We have had a very large number of such applications. Most of these who claim to be Conscientious Objectors do so on what they believe to be the proper interpretation of the Scriptures. They rely for the most part on isolated texts and really make no attempt to interpret the Bible as a whole. It has seemed to me that the position they take has been based on wrong interpretation and, accordingly, I have thought there should be a reply to them.

Major Wadge who is the Medical Advisor to the Board is a profound Biblical student, and from time to time members of the Board have discussed Conscientious Objectors' claims with him. He became interested in the interpretation of the Bible on this subject and I have encouraged him to write a comprehensive reply. This, it appears to me, he has done exceedingly well.

This subject is of very great importance, not only as an answer to Conscientious Objectors who claim as such today, but to many others. If we will turn our minds back ten years, any thoughtful person will realize the very long way which the people of the United Kingdom, of Canada, of the United States, of Australia and New Zealand had gone towards pacifism. The Lambeth Conference, which was a meeting of all the Archbishops and Bishops of the British and American Anglican Church, passed a resolution in 1930 which was almost pacifistic. Two years later the Cambridge Conference, which was a meeting of various religious bodies, passed a resolution which was pacifistic. About the same time the "Oxford Union", that is, the debating society of the University of Oxford, passed a resolution that—"Under no circumstances will we fight for King and Country." The youth in the universities of Canada were impregnated with pacifistic ideas. Shortly after war broke out, a section of the Clergy of the United Church of Canada passed a pacifistic resolution in the city of Toronto. The International Bible Students and the Jehovah's Witnesses which developed from them have spread over the United States and Canada. The number of these churches which developed in the United States was startling. In Australia and New Zealand there were similar developments. It therefore seemed to me that not only should such a treatise be prepared for Conscientious Objectors, but for the people as a whole.

It is important, too, from the point of view of Judges, Magistrates and Peace Officers, to know that in the administration of criminal justice they are not only within the law of the country but within the moral law.

It is important, too, to our boys who have been brought up as Christians and who are in the forces to know what the answer is to "Thou shalt not kill."

The question also arises occasionally in connection with suggestions made from time to time to abolish capital punishment.

For these reasons, I am delighted to see Major Wadge's treatise on this subject and hope that it will go a long way in not only giving an answer to Conscientious Objectors, but in keeping the minds of the people at large on the right path.

J. E. ADAMSON,
A Judge of the Court of King's Bench
for Manitoba, and
Chairman of the Mobilization Board
for Division "J".

Winnipeg, April 10th, 1945.

PREFACE

WHEN William of Normandy conquered England in 1066, he introduced the feudal system of land tenure with its accompanying military service, to the kingdom, and established it in all the completeness of its usage on the continent. During the feudal era in England, retainers of the great lords or land-owners were compelled to give military service to their respective lords whenever they went to war. But as the king gained more power, he prevented these lords from fighting with each other; though they were still bound to bring their private armies (of retainers) into his service whenever he was at war with another country. Then as the Parliament of England extended its control over the financial processes of government, the power of the king to go to war was curtailed.

But with the change of sovereigns from the Stewart dynasty to the Guelph or Hanoverian dynasty, the German-minded George III, who was the first king George who used English freely like a native, sought to dominate the government and formulate its policies. One of the results of his efforts was the American revolution. His declaration of war against the Colonies was so strongly opposed by the first Pitt, then a great power in England, and by the people at large, including the army, that he could not provide sufficient English soldiers to reinforce his small armies in America, and so was forced to hire 22,000 mercenaries from Hesse. The English refused to volunteer to fight against men of their own blood and language. Resulting from the king's action in this matter, Parliament again took control and the king's powers were further restricted, so that he could only act in state affairs according to the advice of his responsible ministers, representing the people.

For nearly 400 years i.e., from the time of Queen Elizabeth, who reigned from 1552 to 1603, military service has been almost wholly of a voluntary nature. This has been the condition of service right up to World War I, when Great Britain, with the voluntary assistance of the Dominions of the British Commonwealth, and later on, with that of the "great people"—the United States of America, was hard put to it to carry on the war, not only for the liberty of England, but also for that of all the rest of the world.

Then National Service was re-introduced, not by His Majesty the King, but by the ministers of the Crown in Council and in the Parliament, men who are responsible to the people of England. Up till then the men of England had volunteered in sufficient numbers for the purpose required, except at the time of the American Revolution. The fact that such large numbers willingly answered the call for military service

speaks well for the soundness of judgment of the majority of men, and accounts for the continually advancing degree of political and social liberty which our race has succeeded in acquiring. Little attention was paid to men who were conscientious objectors, as the country has been well able to get along without them.

But when the great threat of the loss of our liberties came with World War I, it was considered by our leaders, both in the British Commonwealth of Nations and in the United States of America, that all men of these nations ought to bear equally the burdens of war, and the risk of loss of life, etc. And so National service was again brought into being, not, be it noted, by the action of the King or the lords of Great Britain, or the financial lords of the oligarchy now found in all our democratic countries of the Anglo-Saxon nations; it was, however, developed as the law of the land by the representatives of the people themselves in the parliaments or congress of their respective countries. The output of the munitions and accoutrements of war had reached such extensive proportions, that in World War II, the whole nation was actually at war, and not merely the active soldier. Consequently, as this was a 'total' war, it was the consensus of opinion that, if physically and mentally fit, every one in the community should share the burdens and responsibilities and the risk of the loss of life equally.

Immediately there was a protest from conscientious objectors. In the beginning most of the objectors brought forward the doctrines of the sect or branch of Christ's followers to which they belonged and claimed exemption from military service accordingly, though a few of these sects claim exemption on account of Acts of Parliament of the Dominion of Canada.

Now, it is a well-known fact to any careful observer, that most people do not read the Bible studiously for themselves, but accept such teachings as the leaders of their sects wish to put before them, irrespective of whether they know personally as to the correctness or otherwise of such teachings or doctrines.

In the case of the Plymouth Brethren, they candidly admit that their position is "anomalous". That is, they cannot reconcile their doctrine of non-resistance, and their refusal to fight for their country, their "neighbors", and their own liberty and peace, with many passages of the Scriptures which very definitely teach a contrary point of view.

With the Brotherhoods of Mennonites and Hutterites, who in general observe the civil laws of the land, their doctrines, as to non-co-operation with other nationals in resisting and fighting invading forces of an enemy, were formulated at a time 200 to 300 years ago, when there were very few aids to Bible study, when most of the people were illiterate, and when the few men who were moderately well educated frequently formed their opinions by drawing conclusions from one or two passages of the New Testament only, instead of carefully studying and comparing all related passages to such teachings

in both Old and New Testaments. In the light of our greatly improved methods of Bible study, particularly of a thorough comparison of all Scriptures referring to the same topic, such doctrines ought to be re-formulated or cancelled.

In other cases, such as Jehovah's Witnesses, observation of the conduct of members of this sect suggests that they do not consider it necessary to obey the laws of the land, civil or military, national or international, if their leaders advise to the contrary. Such action, judged according to teachings of the Bible, appears to be Scripturally indefensible.

Many so-called members of these various sects are not true believers in the doctrines of such sects, but appear to have attached themselves to these sects in order to hide from the public the actual facts of the case, viz., that they are laggards, slackers and hangers-on, having neither patriotism nor the true religion of Jesus Christ. When such men are examined by themselves they can give no reasonable explanation for their refusal to fight for their country.

In this province, there is probably a higher percentage of actual and imposter "conscientious objectors" than in any other province, and also probably higher than in any other country.

On this account, when Honourable Mr. Justice J. E. Adamson, Chairman of the Mobilization Board, Division "J", asked me if I would write a treatise on the question of "Conscientious Objectors", I readily consented. He has given me much helpful advice as I proceeded, which I greatly appreciated, and for which I tender him my sincere thanks. This present treatise is the fourth one written in an effort to encompass the subject thoroughly.

In the following work, I have taken up all the "objections" of which I could learn, and have made a study of Scriptural passages referring to the same, embodying my findings fairly fully, and making the teaching of such passages as clear and plain as possible for me to do.

As a result of my study, I cannot see that any conscientious objector has any logical Scriptural foundation for such "objection", nor any sound basis for calling such objection "conscientious."

My quotations from the Scriptures are all from the English Revised Version, unless explicitly stated otherwise.

And so I give the findings of my studies to the public, trusting and believing that they will be a great help to many who are doubtful.

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149 Maryland St.,
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9th April, 1944.

Chapter 1

**"PRODUCE YOUR CAUSE"
"Bring Forth Your Strong Reasons"**

The first draft of this treatise was entitled "Can Christian Principles of Life and Conduct Be Harmonized with Active Military Service?—A Consideration of the Claims and Teachings of Conscientious Objectors."

This title is a question of far-reaching import. To answer it satisfactorily, one should give substantial reasons for arriving at his opinion. Such a course is the divine method of considering any controversy.

Isaiah 41: 21—"Produce your cause, saith the Lord, bring forth your strong reasons, saith the King of Jacob".

But from Christ's time right down to the present there has always been two classes of Christians—the "believing" and the "professing" Christians. We must see how each class would accept the Scripture. Then, when the reader digests the reasons set forth, he will better understand where he belongs, and whether he has been correct in his previous understanding of the question of military service. Following, are some of the ear-marks of the two classes.

Believing Christians

The "Believing Christians" wholeheartedly believe in all the Scriptures or Sacred Writings, accepting them as having been given by or through the Holy Spirit.

Matt. 13: 10-12—"And the disciples came, and said unto him, why speakest thou unto them in parables. And he answered and said unto them, *Unto you it is given to know the mystery of the kingdom of heaven*, but to them it is not given. For whosoever hath, to him shall be given, and he shall have abundance."

John 1: 12-13—"But as many as received him, to them gave he the right to become the children of God, even to them that believe on his name: *which were born*, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Romans 1: 16—"For I am not ashamed of the gospel; for it is the power of God unto salvation unto every one that believeth."

Gal. 3: 6 & 9—"Even as Abraham believed God, and it was counted unto him for righteousness." "So then they which be of faith are blessed

with the faithful Abraham."

Heb. 11: 6—"Without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder to them that seek after him."

1 Tim. 4: 10—" . . . we have our hope set on the living God, who is the Saviour of all men, specially of them that believe."

1 Peter 2: 6—"He that believeth on him shall not be put to shame."

1 John 5: 10—"He that believeth on the Son of God hath the witness in him."

Professing Christians

However, "Professing Christians" are not always "believing Christians". Very often such a "professor", be he priest, preacher, teacher, or layman, in his vanity, pride, unbelief, or ignorance, suggests without good reason what he thinks the Scriptures mean. The Lord challenges such "professors". Let us note a few Biblical references to them.

Ezekiel 13: 3—"Thus saith the Lord God; Woe unto the foolish prophets that follow their own vanity and hath seen nothing."

Matt. 13: 12-13—"But whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand."

John 12: 42-43—"Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, for they loved the glory of men, more than the glory of God."

Acts 20: 29-30—"I know that after my departing grievous wolves shall enter among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them."

1 Cor. 2: 4—"Now the natural man receiveth not the things of God; for they are foolishness unto him; and he cannot know them."

2 Cor. 4: 3-4—"But if our gospel is veiled, it is veiled in them that are perishing; in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ . . . should not dawn upon them."

2 Peter 2: 1—"But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master who bought them, bringing unto them swift destruction."

1 John 5: 10—"He that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son." *11.* And the witness is this, that God gave unto us eternal life, and this life is in the Son."

Jude vs. 17-19—"But ye beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; how that they said to you, *in the last days shall be mockers*, walking after their own ungodly lusts. These are they who make separations, sensual, *not having the Spirit*."

Quotations from Scripture in reference to the "professing Christian" could be greatly multiplied but the nine references selected give a vivid picture of this class of people somewhat as follows.

"Not having the Spirit", they "have not believed in the witness", and so "they loved the glory of men, more than the glory of God". "Speaking perverted things", "hearing they hear not, neither do they understand", so they "follow their own vanity, and have seen nothing."

Many people come under some or all of the features of the above picture. It is time that they were awaking. However, in this treatise, we have space only to consider the teachings and claims of the Conscientious Objectors, and to urge upon them the necessity of reconsideration of God's word in relation to their objections.

So we produce our cause and bring forth our strong reasons in the succeeding chapters.

Chapter 2

GOD, HIS WORD, AND MAN

The Lord Does Not Change

Num. 23: 19 (Moffatt)—"God is no man to break his word, no mortal to change his mind; he promises, and does he not perform?"

Mal. 3: 6—"For I the Lord change not."

John 10: 30—"I and the Father are one."

Ephes. 4: 4-6—" . . . one Spirit, . . . one Lord, . . . one God and Father of all."

Tit. 1: 2—" . . . God, that cannot lie."

Heb. 6: 18—" . . . it is impossible for God to lie."

Heb. 13: 8—"Jesus Christ is the same yesterday, and today, yea and forever."

These quotations show that the Lord is God the Father, God the Son, and God the Holy Spirit; that He cannot and does not lie; that He does

not change; and that He was, and is, and always will be the same.

Consequently, the Covenants He made with His People, as recorded in the Old Testament, remain in force forever, unless accomplished in due fulness of time. No covenant of God, or law established by Him, or prophecy made by any One of the Trinity has been changed or abrogated.

Naturally, some are not now in force, not because they have been abrogated, but because they have been fulfilled—by the accomplishment of its mission or purpose, by the full completion of the prophecy made, or by fulfillment by Christ Jesus Himself.

Thus, any statement that such and such a law has been abrogated is derogatory to God Himself, implying that He has changed, and is not now the same as yesterday.

Inspiration of the Scriptures

1 Cor. 2: 10—“*But unto us God revealed them through the Spirit; for the Spirit searcheth all things; yea, the deep things of God.*”

1 Cor. 2: 12-13—“*But we received, not the spirit of the world, but the spirit which is of God; that we might know the things which are freely given to us by God. Which things also we speak, not in words which man’s wisdom teacheth, but which the Spirit teacheth.*”

2 Tim. 3: 16-17—A.V.—“*All scripture is given by inspiration of God, and is profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work.*”

1 Peter 1: 10-12—“*Concerning which salvation, the prophets sought and searched diligently, who prophesied of the grace which would come unto you; searching what time and what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was revealed that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preach the gospel unto you by the Holy Spirit sent forth from heaven.*”

2 Peter 1: 19 & 21—“*And we have the word of prophecy made more sure; whereunto ye do well that yet take heed, as unto a lamp shining in a dark place. . . For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit.*”

These statements as to the inspiration of Scripture by the Holy Spirit are very clear, definite and explicit. “Believing” Christians accept these teachings, and have no doubts about the whole of the Holy Scriptures, both Old and New Testaments, being indeed God’s Word, as claimed by the prophets of old.

2 Sam. 7: 28—"And now, O Lord God, thou are God, and thy words are truth".

But in spite of this clear and definite teaching, many people professing themselves Christians do not accept it. They want to teach the Scriptures like the Nazis do i.e., select such passages as agree with their personal ideas, and reject all the rest. Even among sincere and orthodox Christians in all denominations, there are many who apparently wish to, and who often do, place more emphasis on some Scriptures than others, by imputing to them more divine authority.

Our C.O. friends, a large percentage of whom appear to be very sincere, are in this class of Christians. In effect, they deny the divine authority of certain Scriptures referring to government, justice, evil, and its punishment, and similar topics, claiming that such Scriptures are countermanded or abrogated by other Scriptures which are more to their liking. What a predicament they have gotten themselves into!—ignoring Scriptures given to us by God, because that in the littleness of their finite minds without Scriptural illumination, they cannot harmonize such teachings with other passages that suit their personal ideas better!

Intactness of Scripture

Deut. 4: 2—"Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the Lord your God which I command you."

Deut. 5: 32—"Ye shall observe to do therefore as the Lord your God hath commanded you; ye shall not turn aside to the right hand or to the left."

Deut. 12: 32—"What thing soever I command you, that shall ye observe to do; thou shalt not add thereto, nor diminish from it."

Prov. 30: 5-6—"Every word of God is tried; He is a shield unto them that trust him, *Add thou not unto his words.* Lest he prove thee and thou be found a liar."

Ecclesiastes 3: 14—"I know that whatsoever God doeth is forever; nothing can be put to it, nor anything taken away from it; and God hath done it, that man should fear before him."

Matt. 15: 16—"And ye have made void the word of God because of your tradition."

Matt. 15: 8-9 (*Isaiah 29: 13*)—

"This people honoreth me with their lips;
But their heart is far from me,
But in vain do they worship me,
Teaching as their doctrines the precepts of men."

Rev. 22: 16 & 18-19—"I Jesus, . . . 18. testify unto every man that heareth the words of the prophecy of this book. *If any man shall add*

unto them, God shall add unto him the plagues which are written in this book. 19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city which are written in this book."

Comment of Self-Interpreting Bible on *Rev. 22: 18-19*. "If any man shall add"—imaginary revelations of his own to the completed canon of prophecy. "If any man shall take away from"—i.e., by denying their divine authority, or by violent or perversive interpretation.

Re—*Rev. 22: 19*—"the holy city"—see *22: 5*—"Without (the holy city) are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolators, and every one that loveth and maketh a lie."

Ezekiel's prophecy of *13: 6-7* is very apposite here, in connection with the above quotations.

"Woe unto the foolish prophets, that follow their own spirit and have seen nothing . . . that say, The Lord saith, and the Lord hath not sent them. Hath ye not seen a vain vision, and hath ye not spoken a lying divination, whereas ye say, the Lord saith, and I have not spoken."

"Intact" literally means "not touched". That which is intact is whole or complete. Consequently, the 'Intactness' of Scripture is the condition of not having been touched, i.e., of not having been diminished or increased since completion by the Revelation of Jesus Christ to John the Apostle.

From all we see and hear in this present age, it is apparent that many people, of all shades of religious opinion, are transgressing the final emphatic injunction of the Lord Jesus Christ as to interfering with the intactness of Scripture.

Many ideas and doctrines are being added to Christ's teachings. But, in the main, it would seem that the chief modern misuse of the Scriptures is not addition to them, nor even complete rejection. It is, however, a persistent and continuous diminishing from or minimizing of the full meaning, truth and effect of large portions of the Scripture.

Much perversion is being attempted, apparently as a result of wishful thinking, together with a very limited knowledge of the whole canon of Scripture. Thus if, at first sight, two passages of the Bible may appear to be contradictory, many people lay emphasis on the one passage which appeals to them or suits their own wishes, desires or ideas, and either ignore the other passage, or bring forth arguments to contradict or belittle its effect. In doing so, they entirely overlook the fact that the same unchanging God, Who rules over all, is He Who inspired both Scriptures.

This appears to be the position of so-called C.O.'s. Many of them are sincere, and living upright honorable lives. But their position, as one of them admits, is "anomalous", in that they lay more stress on some Scriptures than others. When such a position is analyzed, the real situation is that, in effect, such C.O.'s accept certain passages of Scripture as being more fully inspired than others. That means that they are not only diminishing Scripture, but also actually detracting from the foreknowledge and glory of the Lord God Who inspired ALL Scripture. They ought to carefully reconsider such a position.

Interpretation of Scripture

Romans 12: 3—"For I say, through the grace that was given me, to every man that is among you, *not to think of himself more highly than he ought to think*; but so to think as to think soberly, according as God hath dealt each man a measure of faith."

2 Tim. 3: 16-17—"All Scripture is given by inspiration of God, and is profitable for teaching, for reproof, for correction, for instruction which is in righteousness; . . ."

1 Tim. 3: 16—"And without controversy great is the mystery of Godliness."

2 Peter 1: 20—"Knowing this first, that no prophecy of scripture is of private interpretation."

(Moffatt—"Understanding this at the outset, no prophetic scripture allows a man to interpret it by himself.")

2 Peter 3: 16—"Paul . . . in all his epistles . . . wherein are some things hard to understand, *which the ignorant wrest, as they do also the other scriptures*, unto their own destruction."

The penalty of destruction here mentioned by Peter is more fully explained by the Holy Spirit in—

2 Thess. 2: 10-12—" . . . with all deceit of unrighteousness for them that are *perishing because they received not the love of the truth*, that they might be saved. 11. And for this cause God sendeth them *a working of error, that they should believe a lie*; 12: that they all might be judged who believe not the truth, but had pleasure in unrighteousness."

These passages of Scripture ought to be accepted as inspired of God. It is doubtful if any Christian, even a C.O. will reject the inspiration of the same. But if so, then we should all accept the implications and intentions of such teaching.

No man has any scriptural authority to give a private opinion as to the interpretation of any prophecy or of any other scripture; that is, he should not, by his own personal consideration and opinion of any passage, attempt to interpret (define, explain, expound or elucidate) any prophecy or other scripture.

It is agreed “without controversy”, i.e., unanimously, that the mystery of godliness is great and not easily understood.

So Peter tells us that in Paul’s epistles there are some things hard to understand; and that consequently “the ignorant wrest them”. Not being well informed in Scripture, i.e., being without “instruction in righteousness,” they do not interpret them aright. Peter further informs us of the terrible penalty for such mishandling of the Scripture, viz., the condemnation of destruction.

Consequently, we should not be surprised that Paul insistently warns each and every Christian—“Not to think of himself more highly than he ought to think”, which might be considered as not “to be wise in his own conceits”, and not to hold his own personal opinion as to the meaning of any Scripture as correct without referring to other passages on the same subject.

The true method of studying Scripture is indicated by the Holy Spirit through the Apostle Paul. *All Scripture*, being inspired of God, is profitable for teaching—the beginner and the unlearned; for correction—of wrong opinions or views; for reproof to those that are neglecting the right methods of study; and in general for instruction which is in righteousness. It is only by this means of study that a Christian becomes rightly informed as to the meaning of Scripture—“furnished completely unto every good work”. So, if this method of Biblical study were followed, every Christian ought to be thoroughly acquainted with each particular subject which might come up for consideration—such as—“the powers that be”, justice, vengeance, etc.

To Christians who have not received “the love of the truth”, the warning is given that, as the result of their wresting and perversion of scripture, God will send them “a working of error”, and they will be deluded into believing a lie, thus being doomed to condemnation.

Some of our C.O.’s ought to note this impending judgment to fall upon perverters of Scripture, and study God’s Word more fully and more carefully, that they might learn, accept and give proper teaching and instruction in righteousness.

Chapter 3

HUMAN GOVERNMENT ORDAINED BY GOD

Genesis 8: 21 — 9: 17

21 And the Lord said in his heart, I will not again curse the ground, for man’s sake, for that the imagination of man’s heart is evil from his youth; neither will I again smite every living thing, as I have done.

22 *While the earth remaineth, seedtime and harvest, and cold and heat,*
1 *and summer and winter, and day and night shall not cease.* And God
blessed Noah and his sons, and said unto them, be fruitful, and
2 multiply, and replenish the earth. And the fear of you and the dread
of you, shall be upon every beast of the earth, and upon every fowl
of the air; with all wherewith the ground teameth, and all the fishes
3 of the sea, into your hand are they delivered. Every living thing that
moveth shall be food for you; as the green herb have I given you all.
4 But flesh with the life thereof, which is the blood thereof, shall ye
5 not eat. And surely your blood, the blood of your lives, will I require
it; and at the hand of man, even at the hand of everyman's brother,
6 will I require the life of man. *Whoso sheddeth man's blood, by man*
7 *shall his blood be shed:* for in the image of God made he man. And
you, be ye fruitful, and multiply; bring forth abundantly in the earth,
and multiply therein.

8 And God spake unto Noah, and unto his sons with him, saying,
9 And I, behold, *I establish my covenant with you, and with your seed*
10 *after you,* and with every living creature that is with you, the fowl,
and the cattle, and every beast of the earth that is with you; of all
11 that go out of the ark, even every beast of the earth. And I will
establish my covenant with you; neither shall all flesh be cut off any
more by the waters of the flood; neither shall there any more be a
12 flood to destroy the earth. *And God said, This is the token of the*
covenant which I make between me and you and every living creature
13 *that is with you, for perpetual generations: I do set my bow in the*
cloud, and it shall be a token of the covenant between me and all the
14 *earth.* And it shall come to pass, when I bring a cloud over the earth,
15 that the bow shall be seen in the cloud, and I will remember my
covenant, which is between me and you and every living creature
of all flesh; and the waters shall no more become a flood to destroy
16 all flesh. And the bow shall be in the cloud; and I will look upon it,
that I may remember *the everlasting covenant* between God and every
17 living creature of all flesh that is upon the earth. This is the token
of the covenant which I have established between me and all flesh
which is upon the earth.

Covenant with Noah

In this quotation we have a brief statement as to the third covenant God made with man. He made it with Noah, and with his seed after him, and with every living creature—every beast of the earth.

It will be noted that this covenant is entirely unconditional on the part of God. It was made with man without exacting any obedience, duties or service on his part.

The provisions may be set out as follows:

1. That never again would the earth be overwhelmed by a flood.
2. That man should multiply and replenish the earth, i.e., that the earth should again be thickly populated.
3. That the "green herb" was to be food for man, as well as "every living creature that moveth", providing that the flesh had been drained of blood, which is defined as the life.
4. That man was to rule over all other living creatures, being feared by them.
5. That man was not free to shed another man's blood as or when he wished. It was further provided that if he did so, he was to lose his own life by human agency. This provision involves human government with a department of justice. The law forbidding the shedding of man's blood (murder and manslaughter) was very definite. At the same time the provision of a penalty for such was also very definite, as well as the agency for administering the same, viz., the execution of the penalty was to be done by man.

Ordinances as Guarantees

Evidence that this covenant was and is continually in force was provided by a token or sign or "waymark", in the form of a "bow in the cloud", or the rainbow which is so familiar to all the inhabitants of the earth.

But beside this token, which is still with us, God expressly indicated that the covenant would not be repealed or abrogated, but that it would last at least as long as the earth lasted. *Vs. 22*—

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, should not cease."

Also, in *vs 12*, it is provided that the covenant was made with Noah and every living creature for "perpetual generations". And again, in *vs. 16*, God Himself calls it an "everlasting" (age-enduring) covenant.

So we have several material evidences and two promises of God that this covenant would last at least as long as we had summer and winter, day and night. And our senses tell us that we still have those astronomical conditions with us; consequently this covenant is still in force.

Human Government

From this covenant, then, we learn that the management of human relationships by a human government was established or ordained by God, and that it was to last while the earth lasted, for perpetual generations, everlastingly.

Further, we find that the chief purpose of human government was the protection of human life in the community.

And as a corollary to this, God provides that man shall be the agent through human government of executing the murderer; i.e., man in an official capacity, not as a private individual, becomes an avenging agent, executing the vengeance of God.

Consequently, man is not committing murder, nor even committing sin, when acting in such a capacity. In fact, in doing so, he is not only obeying God's provision, but also he is actually showing that he loves God by thus obeying his will, and that he loves his neighbor, by thus removing (officially) the evil-doer from the community, so that no harm can come to any one in it by the action or influence of such an evil-doer.

So God made this covenant with Noah, and with the whole earth, and also with the unborn generations down even to our own present generation; *the chief intent and purpose of the covenant being the protection of human life and the race—by governmental elimination of the guilty parties, the murderers, by execution.* Thus retributive justice by the hands of the ruling authorities was also ordained by the covenant.

Covenant with Abraham

From Noah's time we pass to the 10th succeeding generation, through the line of Shem, his son, who was the ancestor from whom the Semites took their name, and also through that of his great-grandson Eber, the father of the Hebrews, to Abraham.

Abraham was called of God to come out of Chaldea to Canaan about 1917 B.C. The unconditional covenant God made with him there included the promise that from him should descend many nations, and also that He and Sarah would become the progenitors of lines of kings who would govern these nations. Thus God made definite provision for the headship of those nations, particularly the nation of Israel.

Also, we find in *Gen. 26: 1-5*, that God informs Isaac that the promises were made to Abraham—

“Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.”

This reference shows us that God's Law was known to Abraham. But it gives no indication of the nature of the Law at that time, except by the name given to it—“my commandments, statutes and laws”. This name suggests that they were probably similar to those given later through Moses, and described as “commandments, statutes and judgments.” The Law, as known to Abraham, probably came down to him from the time of the Covenant of God with Noah, if not before.

The Mosaic Covenant

However, the Law—commandments, statutes, and judgments—was not promulgated by Moses till about 400 years after Abraham's time, when the nation, having been delivered from Egypt, was being organized as God's Kingdom, the Judiciary developed, and a new department of Law added, viz., 'judgments' by the courts. Then, the law, of which the Decalogue was but an epitome for the benefit of the populace, was given to the Israelites by God, through Moses, at Mount Horeb in Sinai.

Read *Exodus* 19: 3-9—

- 3 And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and 7 tell the children of Israel; . . . These are the words which thou shalt speak unto the children of Israel . . .

The Law Given to Moses

We find these words and this law given by the Lord God to Moses in the Books of the Pentateuch. Of course there is more or less overlapping of the various classes of the Law in these books, but in the main, it is given as follows—

Exodus—Political law: social, civil and criminal, consisting of commandments, statutes and judgments.

Leviticus—Religious law: such as concerned sacrifices, atonement, rites and ceremonies; often called Ceremonial law.

Numbers—Military law.

Deuteronomy—Constitutional law.

In these various departments of law, the Lord God, Jehovah, provided very fully for the control of human affairs by human government, with Jehovah Himself as King. General government was carried on with Moses the leader as God's representative or Governor-General, with a Council of 70 of the ablest and most reliable men of the nation, with a dependable judiciary with lower courts and an appeal court, and with Lieutenant-Governors in the persons of the chief prince or head of each tribe. Very definite ordinances or regulations were formulated for many procedures of law, and especially for what in modern times we designate as "criminal law."

The provision God made in the Covenant with Noah relating to the shedding of human blood, and the penalty for the same in the form of loss of the murderer's life by an executioner was definitely confirmed.

The Crime of Murder and The Penalty

The summary of the law as given in the Ten Commandments, *Exod.* 20: 2-17, was divided into two parts; Part I had to do with the

duties of man to God, and Part II with his duties to his fellow-man. As the first law of Part II, Commandment V stands out very prominently—*Exod. 20: 13*—"Thou shalt not kill"—R.V., "Thou shalt do no murder." This law is repeated in all four books, and so also is the penalty of death for the murderer. Consequently, neither the crime nor the penalty could be overlooked by any careful Bible student. A deliberate murderer was to die for his crime. References are quoted as follows:

Exod. 21: 12—"He that smiteth a man, so that he die, shall surely be put to death."

Levi. 24: 17—"And he that smiteth a man mortally, shall surely be put to death." *24: 21*—"And he that killeth a man shall be put to death."

Numb. 35: 30—"Whoso killeth any person, the manslayer shall be slain at the mouth of witnesses."

Deut. 19: 11-12—"But if any one hate his neighbor, and lie in wait for him, and rise up against him, and smite him mortally that he die; and he flee unto one of these cities (of refuge); then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die."

Police System

Further we note in the last quotation two other points: 1. At that time there were the rudiments of a police system, for the elders sent to bring the criminal back; 2. They also had an official executioner, for when the criminal was brought back, he was handed over to "the avenger of blood" for the execution of the penalty. The presence of an official executioner definitely refutes the suggestion which has been made that the penalty was probably inflicted by some member of the family for revenge. Further, it indicates that the punishment of crime was an official matter from very early ages, and that vengeance was actually repaid by God's appointed representatives—the civil government.

By the provision of cities of refuge, the life of a manslayer was protected until investigation had determined whether the killing was accidental and unintended or otherwise—see *Deut. 19: 1-10*.

Validity of These Laws

These laws have come down to us from God the Father, and they have been confirmed for us by Jesus Christ our Lord. If we believe in and accept the teachings of Jesus, then we must also believe in and accept the teaching of the O.T., for He constantly referred to the Law and the Prophets for proof of His statements. By approving the Law and the Prophets, He thereby approved of the O.T. for the one is the other.

The Law and the Prophets have never been abrogated. All that has not been fulfilled or completed, such as the Ceremonial law, which was

fulfilled by Christ's own sacrifice on the cross, "once for all", are still in force. And by Christ's confirmation of them, it is incumbent on all God's people of all classes, cults and communions to obey them.

Chapter 4

N.T. CONFIRMATION OF HUMAN GOVERNMENT

Confirmation by Jesus Christ

A. GENERAL CONFIRMATION.

Matt. 5: 17-19—"Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all be fulfilled. Whosoever therefore shall break one of the least of these commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them shall be called great in the kingdom of heaven."

In the Sermon on the Mount, in his early ministry, Jesus very explicitly laid down the principles of conduct in His Kingdom on Earth. He made it very clear in His sermon that He—"came not to destroy—the law or the prophets—but to fulfil." Consequently, the ordaining of human government, the indication that the wilful killing of man was a crime, and the law requiring a murderer with death by human means, were all confirmed by Jesus Christ. So human law and government were still to be obeyed, with punishment for disobedience. Further, He stated—*vs. 19*—

"Whosoever shall break one of the least of these commandments, and shall teach men so, shall be called least in the kingdom of heaven."

In confirming the law established in previous ages, and as summarized in the Ten Commandments—*Exod. 20: 1-17*—He definitely made obedience to the laws of human governments obligatory on their citizens, whether Christians or not. *No allowance was made for so-called 'conscientious objectors'.*

B. SERVICE DUE TO GOD AND TO RULERS.

Matt. 22: 15-22; Mark 12: 13-17; Luke 20: 20-26.

During the last week before His crucifixion, the Pharisees deliberately endeavored to ensnare Jesus in His teachings. So they asked Him if it was lawful to pay tribute to Caesar. Having asked these delegates of the Pharisees, whom He knew to be hypocrites (*Matt. 22: 18*) why they tempted Him, He requested them to bring the tribute money.

Having brought a denarius, and having admitted that the image and name on it were Caesar's, who as head of the Roman Empire was the civil ruler of the Jews, Christ replied—

Matt. 22: 21—"Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Amongst the duties of all citizens of that Empire was that of paying tribute or taxes. Thus, by extension of this ruling of Christ's it was the duty of all citizens to be subject to the State in which they were living, and to be obedient to its laws. No exception was made, but at the same time, and in the same decision, Christ laid emphasis on the duty of—"rendering unto God the things that are God's."

In the summary of the "Law" as contained in the *Ten Commandments*, the duties required of man as pertaining to God were—

1. The worship of God only;
2. Refraining from making or worshipping idols;
3. Refraining from blasphemy;
4. Obeying the command to keep and hallow the Sabbath day.

Christ also added—

Matt. 22: 37—"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thy self."

Jesus made no exemptions to the command of giving obedience to the laws of the civil ruler; He simply told the Pharisees that duties to God must also be observed.

C. CHRIST'S ANNOUNCEMENT TO PILATE.

John 19: 10-11—"Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power (marg. authority) to release thee, and I have power to crucify thee? Jesus answered him, Thou wouldst have no power over me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin."

Here the Lord plainly declares that Pilate's power or authority was given him from "above", otherwise, he, Pilate, would have no power over Him. By this statement, Jesus Christ showed very definitely that the power and authority of human governments, and all that entails, including obedience to human law, is ordained of God.

In speaking of obedience to human law, it must be kept in mind that, for a Christian, such obedience cannot always be absolute. It is conditioned by Christ's statement to the Pharisees re service due to God and due to Caesar, as given above. A "believing" Christian must be alert at all times, to see that he obeys or fulfils his duties to God.

These duties are given us in general terms, but we must apply them to the everyday problems of our lives here under various civil powers. It is probable that no civil government claims that all their laws are in accordance with Christian principles of national life; and also probable that few, if any, of them are aware or would admit that the authority of their government is given them by the Lord on High. Every State expects obedience from its citizens, and if such is not given, the offending citizen is liable to suffer some form of punishment for his disobedience, even to death itself.

Jesus came into the world as a human being, and grew and developed as such. He was human in the same manner as the rest of us. *Hebrews 4: 15*—"For we have . . . a great high priest . . . one that hath been in all points tempted as we are, yet without sin."

So, like every other human being, He was subject to the human government and had to obey its laws.

In His time the Jewish hierarchy of Judaea shared in the government, to some extent, as far as the civil and religious law was concerned. They had developed a system of religious law, with which He did not agree, and which He described as being the "Traditions of men", and for which He had denounced them very thoroughly, for the evils their system had produced. So they were determined to have him done away with. Pilate found Him innocent, but the Jews delivered Him up for death, and finally prevailed on Pilate so that He sentenced Him for crucifixion. The hierarchy in doing this, caused Jesus to say to Pilate—

John 19: 11—"therefore he that delivered me unto thee hath committed the greater sin."

Thus, in maintaining that He was the Son of God, contrary to the teaching of the Pharisees, etc., He was not obeying their commands, so he suffered the penalty of an ignominious death on the "tree".

But being also Divine, Christ did not need to subject Himself to human government, or to obey it, or to undergo trial, taunting, buffeting, or death, as He had the power to avoid all this. However, as He told His disciples in the Garden of Gethsemane, it was necessary to do so, and as a human being, to submit to the "powers that be" in their punishment for disobedience, in order that the prophecies referring to Himself might be fulfilled. It was the will of God that He should be sacrificed for the purpose of saving from their sins all people who would accept His salvation. And in obeying the Will of God, He necessarily had to be subject to and submit to Caesar, and surrender His Own Divine rights.

Confirmation by the Apostle Peter

1 Peter 2: 13-17—"Be ye subject to every ordinance of man, for the Lord's sake; whether it be to the king as supreme; or unto governors, as sent by him for vengeance on evil doers and for praise to them

15 that do well. For so is the will of God, that by well-doing ye should
 16 put to silence the ignorance of foolish men; as free, *and not using
 your freedom for a cloke of wickedness*, but as bond-servants of God.
 17 Honour all men. Love the brotherhood. Fear God. Honour the king.

Here, the Holy Spirit through Peter very definitely indicates that it is *God's will* that Christians should "be subject to every ordinance of man for the Lord's sake," i.e., be obedient to the king or the government. Such officers—leaders, governors, presidents, princes, kings, etc., great or small, are for "vengeance to evil-doers." The language used is so clear that there is no possibility of mistaking its meaning, viz., that as Christians we are called upon, and it is our duty, to obey the laws made by our rulers.

Also it is here taught that it is the duty of our rulers to execute *vengeance on evil-doers*. How can they do this without force? And how can they acquire force—whether a police force, a reserve or home defence force, or an active service force to repel invasion armies—in order to execute vengeance on the offender, and to protect "them that do well", unless the citizens at large, including the Christians who are being so advised by Peter, accept either civilian or military service as the rulers require. By the terms that Peter uses, it is clear that Christians are subject to military service if the king (i.e. the government) enacts a law to that effect. There is no provision for a private opinion in this matter.

Let it be noted however, two special points—

- 1. the king is "an avenger to evil-doers," so that well-doers "should put to silence the ignorance of foolish men"; and
- 2. that such well-doers (righteous men—Christians) are not to use their freedom of liberty "for a cloke of wickedness."

If "freedom" was thus used, it might be a "cloke" to hide such wickedness or evil as refusing to be obedient to the king, on account of a specious "conscientious objection," one that is not well based on a sound reason. Such an action is forbidden.

Confirmation by the Apostle Paul

A. INSTRUCTIONS TO TIMOTHY AND TITUS.

- 1 *Timothy 2: 1-2*—"I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity."

The Holy Spirit, in this message to Timothy, teaches us to pray for our kings and rulers of whatever rank they may be, trusting that as a result of the prayers of the Christians, they may be able to rule

the country and direct its international relations in such a manner that we will be blessed as citizens with a quiet life nationally. But how can we honorably and honestly pray for our rulers unless we are willing to obey their laws, and assist them in their enforcement of law and order. Such supplications, without our ready and willing support, would smack of rank hypocrisy.

Titus 3: 1-2—(Paul to Titus, in reference to the Cretans)—A.V. "Put them in mind to be subject to principalities and powers, to obey magistrates . . . showing all meekness unto all men. R.V. "Put them in mind to be in subjection to rulers, to authorities to be obedient . . . showing meekness to all men."

Here again the Holy Spirit, through Paul, instructs Christians to be in obedience to all rulers and authorities. No exceptions are made.

B. PAUL AND "THE POWERS THAT BE".

The Apostle Paul carried on his ministry approximately from 36 to 65 (68?) A.D. Nero was emperor of Rome, and thus ruler of Judaea, from 54 to 68 A.D. So the latter part of Paul's ministry coincided with the period of Nero's reign. This is significant, as it was during this period that Paul wrote his Epistle to the Romans.

Nero has been described as "a monster full of vice"; and he was probably one of the most wicked men that ever ruled. There appeared to be no crime that he would not commit for his own power or pleasure, or for the amusement of the public if he considered he could gain popularity in that way. It is indicated by Roman writers, that it was probably he that ordered Rome to be set on fire to satiate his own wanton vanity, and that he then blamed it on the Christians, wrecking a terrible vengeance on them for his own evil deeds.

Such was the condition of Rome at that time, but another point must also be noted. During the Roman supremacy, it had become the custom for the citizens to worship the Emperors as gods. All magistrates sworn in to carry out the Roman laws had to enforce this law also.

Yet in spite of the vicious character of the Emperors in general, and of Nero especially, and also of the requirement to worship them as gods, the Holy Spirit ordained that Christians should be subject to the powers that be and obey their laws.

Divine Authority of the Powers that Be

Romans 12: 19-21 — 13: 1-10.

19 "Avenge not yourselves, beloved, but give place unto wrath;
for it is written, Vengeance belongeth unto me; I will recompense,
20 saith the Lord. But if thine enemy hunger, feed him; if he thirst,

give him drink; for in so doing thou shalt heap coals of fire upon
21 his head. Be not overcome of evil, but overcome evil with good."

1 "Let every soul be in subjection to the higher powers: for there
is no power but of God; and the powers that be are ordained of God.
2 Therefore he that resisteth that power, withstandeth the ordinance
of God; and they that withstand shall receive to themselves judgment.
3 For rulers are not a terror to good work, but to the evil. And wouldst
thou have no fear of the power; do that which is good, and thou shalt
4 have praise from the same. For he is a minister of God to thee for
good. But if thou do that which is evil, be afraid; for he beareth not
the sword in vain for he is a minister of God, an avenger for wrath
5 to him that doeth evil. Wherefore ye must needs be in subjection,
not only because of the wrath, but also for conscience sake. For this
6 cause ye pay tribute also. For they are ministers of God's service,
7 attending continually upon this very thing. Render to all their due,
custom to whom custom; fear to whom fear; honour to whom honour."

8 "Owe no man anything save to love one another; for he that
9 loveth his neighbor hath fulfilled the law. For this, Thou shalt not
commit adultery; Thou shalt not kill; Thou shalt not steal; Thou
10 shalt love thy neighbor as thyself. Love worketh no ill to his neighbor;
love therefore is the fulfilment of the law."

Analysis of this Command of the Holy Spirit

- 19 Avenge not yourselves; seek not revenge;
Vengeance is the Lord's;
The Lord recompenses or repays.
- 20 Take care of your enemy;
Thus you might win him to the correct love of God.
- 21 Be not overcome of evil;
Overcome evil with good.
- 1 Be obedient to the government-authorities.

There is no power, authority or government but of God. All existing
authorities have been constituted or ordained of God.

- 2 He that resists or opposes human authority or power will bring
judgment or punishment on himself.
- 3 Rulers (magistrates) are not a terror to well-doers or honest men,
though they are to evil men.

To avoid being alarmed by the government authorities, be honest
and do right, and commendation will be given you.

- 4 The magistrate (or higher power) is a minister or servant of God . . .
for your good or benefit.

If you are a wrong-doer, working evil, you may well be alarmed.

The magistrate or authority does not bear the sword in vain (for nothing).

He is the minister or servant of God.

He is an avenger for wrath i.e., he inflicts divine punishment or vengeance on evil-doers.

- 5 Therefore it is necessary to obey, not only to avoid divine vengeance, but also for the sake of conscience.
- 6 Magistrates or government-authorities are God's servants or officers, continually engaged in the maintenance of law and order, consequently you must pay taxes or tribute.
- 7 Therefore render to all their just dues—whether it is taxes, tribute, fear, respect, or honour.
- 8 Owe nothing to any body, except love for him.
One who loves the other fulfils the law.
- 9 All of the last six of the ten commandments are included in the commandment—Thou shalt love thy neighbor as thyself.
- 10 Love or friendship does no harm or wrong to a fellow-man, that is why love is fulfilment or perfection of the law.

The Setting of this Passage

"The setting of this passage is significant. Paul told the Christians not to avenge themselves but to deal with their enemies on the principle of Christian love (*Rom. 12: 14, 17-21*). In *13: 10*, Paul said that 'love worketh no ill to his neighbor; love therefore is the fulfilment of law'. Paul's teaching concerning governments in general, and the Roman government in particular, is found in between these passages."—James D. Bales, p. 109, "The Christian Conscientious Objector." 1944.

The implication of the argument in connection with the above assertions is that the two teachings referred to, in *Rom. 12: 19-20* and *13: 10*, are so important and so binding on the Christian, that what is mentioned in *13: 1-7*, "subjection to the powers that be," is entirely overshadowed and suppressed by the same. That is, that this passage is set in between two passages manifestly teaching the true spirit of the worship and service of God, and yet that it is so (supposedly) contrary to them in spirit that it is not authoritative for the Christian.

A further implication is that either this passage is not inspired of God or that God the Holy Spirit has changed and has here contradicted His teachings as contained in *Rom. 12: 19-20* and *13: 10* and elsewhere. In view of the fact that Jesus Christ is the same today as yesterday, and that God the Father, Son and Holy Spirit does not change, it is seen that Mr. Bales, as indeed other C.O.s also, has placed himself on the horns of a dilemma. If this passage is not inspired and an authoritative direction and

instruction for Christians, then neither can be the other two passages; and if the other two are inspired then this one and all that it teaches must also be inspired.

However, the implication is the other way around. The teaching of being subject to the powers that be is central to the other two teachings, and so its position sets it forth as a prominent and important teaching, one to be observed by all Christians just as fully as the other two are observed. The three teachings are not incompatible with each other. The Christian acting in the service of the State as a soldier is not taking vengeance for himself, nor of or for his own account. The vengeance or punishment is being executed by a minister of God—the State. So the soldier, in thus being obedient to the State, is serving God in very truth. When a man is acting evilly, such as we find in the German and Japanese armies in this present war, he must be opposed. He is an evil person, an evil thing, and as long as he remains evil and attempts to do evil things against us, it is our duty to oppose him, and thus remove the evil from our midst.

Anglo-Saxon Soldiers and Mercy

As a matter of fact, our Anglo-Saxon soldiers in particular are actually and continuously carrying out the injunctions of *Rom. 12: 20 & 13: 10*. Just as soon as the enemy desists from acting evilly towards us, even though he may not do it voluntarily, i.e., when he is wounded or taken prisoner, he is in very truth treated as one that is loved and not as one hated; he is supplied with food and drink, with clothing, medical care and comfort just as rapidly as they can be provided. So, as stated in *12: 21*, we are not allowing ourselves to be overcome with evil, but are opposing evil and, when the enemy is captured, overcoming evil with good.

It has been said that our Anglo-Saxon soldiers are taught and trained to hate the enemy. This is not true; instead, it is a miserable perversion of truth. In spite of the fact that a few leaders might try to inculcate hatred in their men, it still remains true that the great mass of our Anglo-Saxon men and officers have no individual hatred for the men of the enemy. We hate the evil of the enemy, even as the Lord also hates evil, but in the mass our men do not hate the individuals of the enemy. Personally, I can testify to this from experience and observation in the Great World War I of 1914-1918. So if there is no hatred in ourselves for the men of the enemy, there must be friendship or love for them, even though it may be slight. But our treatment of them as prisoners, shows that it is in our hearts.

It is contrary to all examples of justice in the Old Testament, or in our Common Law which is largely derived from the same, and even to examples in the New Testament, to permit evil men to deprive people of liberty, to torture or to slaughter them as they wish. There were two criminals crucified with Jesus, one on each side. One asked Jesus for

mercy, and obtained it, but he still had to receive punishment or vengeance for his crime. The other did not repent (similar to the German and Japanese soldier) so he died for his crime, and it will be noted that Christ made no attempt to save him from death, nor to absolve him from sin. We, as individuals, have no right to fight with and kill the individuals of our evil enemy. But as servants of the State, which is acting as a minister of God, for the protection of them that are well-doers (Christians), we are fighting—not “to make the enemy soldier die for his country”—but to prevent him as an agent of evil from destroying our neighbors. As soldiers, our men are acting in a capacity similar to that of a servant of the State chosen to kill a murderer. No where in the Bible is that forbidden. Any teacher suggesting that it is forbidden is grossly perverting the truth.

Obedience to the State

So, in this passage, *Romans 13: 1-7*, about obedience and service to “the powers that be” Paul refers to our duties to the ruling authorities in no uncertain manner. The Holy Spirit expressly states—“There is no power but of God”, and that “The powers that be are ordained of God.” Therefore, Christians are enjoined to be in subjection, i.e., to obey “the higher powers”. Further, we are warned that “he that resisteth that power (i.e., any one that disobeys the laws of the earthly king), “withstandeth the ordinance of God”, and that such a person shall be judged (condemned) accordingly. This warning is repeated—

Romans 13: 4-5—“If thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of wrath, but also for conscience sake.”

In this instruction from Paul, as in the message from Peter, it is clear and plain that there is no provision for any Christian to refuse obedience to the law of the state, simply because he is required by the government to take service in the army to protect the general public from the ravages of war and death by evil forces who have taken the sword as a weapon of aggression to accomplish its destruction.

But the sword in the hands of the king, or his officers, is a symbol of power and authority used in the defence of justice, and for THE PROTECTION OF THE LIFE OF THE PEOPLE. One wonders how people calling themselves Christians, those who claim they love and serve the Lord Jesus Christ, can be C.O's of whatever class or persuasion they may belong to, in the face of such a strong, positive explanation as has been given by Paul and Peter of the evil of not obeying the earthly law, and also of the straight-forward declaration and emphatic injunction of the Holy Spirit—“Ye must needs be in subjection . . . for conscience sake” and “for the Lord's sake”.

Both Paul and Peter, though living in a land governed by a heathen

power which at that time was under the control of a most vicious ruler, instructed us to obey the civil government "for conscience sake" and "for the Lord's sake". Our Lord instructs us to obey both the civil government and God. Obviously, the civil government expects all its citizens to obey its laws. If they become so onerous or so drastic that we cannot, at one and the same time, obey both the laws of the human government, and the laws of God, then we must obey the latter. Thus we become disobedient to the civil authorities, and are liable for punishment if we continue, and may be drastically punished for such disobedience, as was our Lord in His time and as has been Pastor Niemoller in our time. But we are to obey the civil power in so far as its laws and regulations do not run contrary to the ordinances of God. In a general way, the more humanely or kindly the king or his representative conducts his government, the less trouble it will be for the Christian citizen to obey his laws, and vice versa.

Chapter 5

RETRIBUTIVE JUSTICE

Vengeance Versus Revenge

Justice is essentially the principle and practice of right-dealing (righteousness) and equity (equality of rights) in human relations. In a study of individual character, justice is found to be one of the cardinal virtues, being associated with love, mercy and peace.

All through the Holy Scriptures, the idea of rewards for good or evil, i.e., retributive justice, is present. The nearer we live up to the ideals of justice as taught there, the more likely we are to obey the two great commandments Jesus gave us while on earth, as a summary of the Law as given in the Ten Commandments—

Matt. 22: 37 & 39—"Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all mind"; and, "thy neighbor as thyself."

And vice-versa, if we keep these two commandments faithfully, we shall more likely render justice to our neighbor, both for good or evil, and do our duty by giving military service to the king if he calls for it. If we love God and our neighbor in that way, there will be no desire for vengeance, unless great wrong or evil has been done us or our neighbors; and even then, the vengeance would not be taken as a revenging action, but purely as an avenging action, to prevent any more evil being done us, or our "neighbors", or our country.

Revenge is a private action of retribution for some wrong or evil, actual or imagined, done to us by some evil-minded person or community.

One who takes revenge has not forgiven his aggressor for the action, but proceeds to wreck vengeance in his own way in a bitter sense of anger or resentment. Revenge is not permitted to a Christian, nor even to a citizen and the person who performs such an action is himself committing evil.

Vengeance, in modern usage, is the infliction of a deserved penalty for the vindication of justice, and especially if inflicted by the person injured; though the term is occasionally used to indicate a furious and unsparing revenge. But C.O's must remember that this is not the Biblical significance of the term. As used in Scripture, 'vengeance' is not an action of revenge, but it is an avenging action of retributive justice, not administered by the person wronged or injured, but by God Himself, through His ordained powers that be—the king or government concerned, after judicial investigation and sentence.

An avenging action is an action of vengeance or retributive justice executed or performed, not in anger or resentment, but in a sober sense of justice, to punish individuals, groups, communities or nations which justly deserve such punishment for the wrong, oppression or evil of which they have been guilty. The action of a human government in taking the life of a murderer is an example of an avenging action.

Consequently, the agent of the government who actually takes the life of a murderer is not taking life, or shedding blood, or killing as a matter of private action for personal revenge, but is acting as an executioner in an official and judicial capacity for "the powers that be". No New Testament scripture forbids a Christian to act in such a capacity. And so it is a most contemptible act of injustice to call such an official a murderer. No C.O. has any right to call any citizen or Christian that performs such an act of justice an unbeliever and not a Christian, or to say that he is acting contrary to the instructions of the Lord Jesus Christ.

Vengeance is Mine

Avenging actions are not permitted to individuals; they are acts of God, for the Holy Spirit informs us to that effect.

Romans 12: 19—"Avenge not yourselves, beloved, but give place unto wrath; for it is written vengeance belongeth unto me, I will recompense (A.V. 'repay'), saith the Lord."

Deut. 32: 35—"Vengeance is mine, and recompense at the time their foot shall slide; for the day of their calamity is at hand, and the things that shall come upon them shall make haste."

Heb. 10: 30-31—"Vengeance belongeth unto me, I will recompense; and again, The Lord will judge his people. It is a fearful thing to fall into the hands of the living God."

The Golden Rule

Now, in private life, it is our duty as believers in Jesus Christ to follow the Golden Rule.

Matt. 7: 12—"All things therefore whatsoever ye would that men should do unto you, even so do ye unto them, for this is the law and the prophets."

Luke 6: 31—"And as ye would that men should do to you, do ye also likewise."

This rule of life for Christians is re-inforced by such passages as—

Luke 6: 35—"But love your enemies, and do them good and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High; for he is kind toward the unthankful and the evil."

Ephes. 4: 32—"And be ye kind one to another, tender-hearted, forgiving each other, even as Christ forgave you."

Col. 3: 17—"And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him."

However, even though we do unto others as we would that they should do unto us, we must remember that God established human government amongst us, and that the protection of human life was one of its chief purposes. This purpose is carried out through the department of government known as the judiciary, whose function covers all details of the punishment of evil-doers in civil life. So we find instructions in various parts of the Old Testament for the handling of such cases, or in other words, for avenging, on behalf of the government, the evil actions of such men according to their effect on any member of the community.

False Witnesses

In *Deut. 19: 15-21*, we are given instructions as to the method of dealing with false witnesses. This matter is not left to individual judgment, but is treated as a function of government. And, in accordance with the instructions of the Lord, Moses established a separate department of the government—the judiciary—to take charge of cases of wrong-doing as between one individual and another, i.e., for cases in civil life. In this passage the law was amplified to show how to deal with witnesses that deliberately gave false evidence.

Deut. 19: 18-19—"The judges shall make diligent inquisition, and, behold, if the witness be a false witness, and hath testified falsely against his brother; then shall ye do unto him, as he had thought to do unto his brother; so shalt thou put away evil from the midst of thee."

This method of dealing with false witnesses has been perpetuated in our departments of justice to this day, though, sad to say, it is often more noticeable for its non-observance than for its fulfilment.

Later on Solomon pronounced similar judgment.

Prov. 19: 5 & 9—"A false witness shall not be unpunished. And he that uttereth lies shall not escape." . . . "A false witness shall not be unpunished and he that uttereth lies shall perish."

This law for the punishment of false witnesses apparently became general in ancient civilizations, for we find such vengeance carried out among the Persians by order of king Darius—

Dan. 6: 24—"And the king commanded, and they brought these men that had accused Daniel, and they cast them into the den of lions, them, their children, and their wives."

Even false prophets were to be dealt with in the same manner as false witnesses.

Deut. 16: 1-5 vs. 5—"And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken rebellion against the Lord your God."

Deut. 18: 20—"But the prophet who shall speak a word presumptuously in my name which I have not commanded him to speak, or shall speak in the name of other gods, that same prophet shall die."

Compare the above regulations with—

Ezekiel 13: 8-9—"Therefore thus saith the Lord God: Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God. And mine hand shall be against the prophets that have seen vanity, and that divine lies, they shall not be in the council of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord thy God."

And Jesus Christ in His Sermon on the Mount, confirmed this—

Matt. 7: 1-2—"Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again."

Judicial Punishment and Its Purpose

These are general terms, and apply to both good and evil, but so far as wrong-doing is concerned it means that, as Moses commanded, punishment shall be rendered unto the wrong-doer in equal proportion to his evil acts. This, of course, has only to do with private life—i.e., with wrong-doing in civil or private life. The punishment for wrong-doing in civil life is the function of that department of government known as the Judiciary.

As individuals, our duty is to love God in spirit and in truth, and our neighbor as ourselves. It is not permitted us to take vengeance on any person. The Lord will take vengeance where justice is required, and

it will not be long delayed, though at times it might appear to us to be so. As shown in the earlier sections of this study, God has ordained human government, and given such government power over life and death in the case of those who shed blood. This authority is first recorded in the Book of Genesis, detailed regulations were laid down in the time of Moses, and fresh authority for the same was further given in the New Testament.

The purpose of judicial punishment is clearly stated in the instructions given to Moses, re the trial of false witnesses, viz., "*so shalt thou put away the evil from the midst of thee.*" This command indicates that we are not to allow evil to develop or spread in our community or nation, nor to permit it to influence our citizens, even if evil men lose their lives as punishment for their evil doings.

The punishment of such evil men under such rules is for the benefit of the whole community. It does not contradict the golden rule, neither does it run contrary to the injunction of Jesus to love our enemies. We might have no hatred towards any person, and be indifferent to or even love an evil man; but if such an evil person has been performing evil deeds, the Lord's command is that he shall be punished accordingly, not as a matter of individual or personal revenge, but as a matter of protection for the whole community, one's "neighbors", from evil actions and evil influence of such men.

Here again are the N.T. commands for such punishment, and Christians are enjoined by the Holy Spirit to be obedient to them—

Romans 13: 4—"He (the king) beareth not the sword in vain, for he is a minister of God, an avenger for wrath to him that doeth evil."

Romans 13: 5—"Wherefore ye must needs be in subjection, not only because of wrath, but also for conscience sake."

1 Peter 2: 13—"Be subject to every ordinance of man, for the Lord's sake."

That is, from the standpoint of the teachings of the Holy Spirit as given through both Paul and Peter, we have no scriptural alternative but to obey our earthly ruler, even to taking military service under him, for the purpose of avenging the enemies of the State who have incurred the wrath of God by unjust treatment of our neighbors or ourselves.

Retributive Justice for Nations

But with *Nations* retributive justice must be administered during the life of the nation; it cannot be administered later. If this was not done, then our Heavenly Father would not be a God of Justice. But He is. Consequently justice is meted out to nations as He sees is necessary. He uses many methods of punishment, such as—volcanic eruptions, earthquakes, terrific storms—monsoons and tornadoes, overwhelming

floods, holocausts of fire, drought, starvation, and frightful suffering and loss of life by famine, pestilence, and war. But probably his most effective means of punishment of wicked nations is chastisement by means of other nations. It may be that in the latter case, both nations have sinned grievously, and so both would need punishment, though probably in different degrees.

Biblical Examples

For example, when the Kingdom of Israel turned from God, the kings of Syria worried the kingdom for over sixty years, and took several provinces from them, but we are told that this was the Lord's means of punishing Israel—

2 Kings 10: 32—"In those days the Lord began to cut Israel short."

And later on Israel was punished by Assyria.

2 Kings 18: 11-12—"And the king of Assyria carried Israel away into Assyria . . . because they obeyed not the voice of the Lord their God, but transgressed his covenant."

In *Jeremiah 3: 8*, we learn that this kingdom was called "backsliding Israel", and the Kingdom of Judah was called "treacherous Judah". But when Israel did not repent when harassed by the Syrians, God called in Assyria as the avenging agent—

Isaiah 10: 5-6—"Ho Assyrian, the rod of mine anger, the staff in whose hand is mine indignation! I will send him against a profane nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets."

And this Assyria did to the Ten Tribes, the House and Kingdom of Israel, and carried them off into captivity because of their disobedience and falling away from the faith.

But it was not long after this before Assyria also was destroyed as a nation. The Persians attacked it, and the Babylonians rebelled, and soon Assyria was impotent, never to rise again; just another nation brought to an end for iniquity. God had over-ruled for a time and allowed it to be the agent to punish the House of Israel, but after that effort, it also was punished for its wickedness.

About a century and a quarter after Israel had been carried off to captivity, the Kingdom of Judah—treacherous Judah—was called to account, because the people of Judah professed to worship God, while at the same time they established altars of worship for the idols of the heathen in the precincts of the Temple itself. And so Babylon was called in to execute vengeance on them also by destroying Jerusalem and the Temple, and carrying the bulk of the people off into captivity.

Later on Babylon also had to be disciplined for iniquity, and the

Lord called Cyrus, king of Persia, to carry out his vengeance on Babylon.

Isaiah 45: 1 & 4—"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him. . . For Jacob my servant's sake, and Israel my chosen, I have called thee by thy name."

Isaiah 13: 1-22, vs. 20—"It (Babylon) shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch his tent there.

Jeremiah 50: 9-16, vs. 13—"Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate; every one that goeth by Babylon shall be astonished, and hiss at all her plagues."

Babylon was doomed. And so it is to this very day in February, 1944.

As with the kingdoms of Israel, Judah, Assyria, and Babylon, so it has been with many other powerful ancient nations. Just as Assyria was called to punish the House of Israel, and Babylon the House of Judah, so Cyrus was called "to subdue nations", and this he did, conquering Babylon, Syria, Egypt and most of Asia Minor. No doubt also God determined the decay and destruction of other powerful nations for gross iniquity, such as Greece, Phoenicia, Carthage, and the Roman Empire.

Iniquitous Modern Nations

Conditions of great oppression, and interference with the freedom and liberty of subject nations, accompanied by persecution for worshipping God according to the free exercise of conscience have been the cause of the great wars of the modern ages—the attempted Spanish subjugation of Western Europe and England in the time of Queen Elizabeth; Napoleon's wars of conquest, the Japanese invasion of China, the Italian invasion of Ethiopia, and Kaiser Wilhelm's Great War I for a place in the sun. And now we have Great War II, with a combination of the three desperate adventurers of Germany, Italy and Japan to conquer the world and hold all other nations in subjection.

These three nations are being used of God to chastise the Anglo-Saxon nations chiefly for their transgressions, but also God is over-ruling so that they themselves shall suffer in the process. In the future they will probably be as nothing, as Assyria, and Babylonia and Phoenicia and Carthage of yore; remembered chiefly for their great sin and iniquity in ignoring the Lord God Almighty, and in crushing the weaker peoples around them. This punishment, destruction, and finally disappearance, is not merely the work of men—it is chiefly Retributive Justice in the way of vengeance executed by the will of the Lord God Himself, largely by means of human warfare.

"For conscience sake" and "for the Lord's sake" we must obey our

human rulers who are the powers appointed by God to avenge the evil intent of our barbarous enemies. The man, who fails to obey his earthly rulers in such a time as this—is “withstanding the ordinance of God”. The Lord will render just recompense for the evil done; but also the Lord will judge His people who refuse to take service when required to do so. For individuals, Christians or otherwise, who refuse to obey the laws of the human government under which we live, particularly such beneficent governments as those ruling the Anglo-Saxon nations, it will be—

Heb. 10: 31—“a fearful thing to fall into the hands of the living God.

Dan. 12: 2—“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting contempt (marg.—abhorrence).”

Summary

The instruction of the Holy Spirit through the two great apostles Peter and Paul is very clear and very definite. In all worldly matters therefore, i.e., in such matters or “things” as belong to the civil government (Caesar), we are to be in obedience to “the powers that be”. Christ instructed us in *Matt. 22: 21*, to “Render unto Caesar the things that are Caesar’s, and unto God the things that are God’s.” Again we learn from Peter, in his reply to the Council and the High Priest, that it is our duty to obey God rather than men.

Considering all these instructions together, we must conclude that we are to obey both God and our civil ruler, but when there is any conflict in duties, then the duty to God must be obeyed rather than the duty to man. This position covers all actions having to do with right or wrong. When the decision made obliges us to do the right, and it forces us to refuse to obey the ordinance or law of the civil ruler, then we must take the consequences of such disobedience—by way of any course of action, in the form of punishment, which the judiciary or government, may decide to order. Consequently, if we are disobedient to the laws or orders of the civil government, under which we live, we are due to suffer to a greater or less extent in some way or other, even though we are loyal to God, and fulfil our duties in all “things” pertaining to Him.

Chapter 6

CITIZENSHIP

The duties of citizenship have been referred to briefly in connection with Christ’s instructions to the Pharisees in

Matt. 22: 21—“Render unto Caesar the things that are Caesar’s, but unto God the things that are God’s”;

but those duties are here considered more fully.

Duties of the State to the Citizen

These are general terms, but they are authority for all laws necessary to punish evil-doers of all sorts, especially those within the kingdom or nation who commit gross evil, such as murder of any fellow-citizen. Included in this class of evil-doers also are all those outside of the country who commit great evil by organizing and serving in definite attempts to conquer other nations, and subject their citizens to the loss of personal liberty and freedom, of home and loved ones, by ill-treatment and oppression, to starvation, suffering, slavery and slaughter, and to destruction and death. They include such laws as are necessary for—

1. Protection of human life, from evil-doers within the State, i.e., murder, assault, robbery, etc.
2. Punishment of evil-doers, i.e., the execution of murderers, and other punishment as required;
3. Opposition by force to armies from other states for invasion, conquest, spoilation, enslavement, etc.
4. Resistance and retributive punishment of nations making such attempts.

Thus it is seen that the king or government, to rule justly and to protect his citizens, will need a large income, varying from time to time, according to requirements, especially in time of war. This income must be gathered as tribute or tax from the citizens of the state in proportion to their individual incomes.

Duties of Citizens to the Kings or Other Rulers of Civil Powers

These have already been mentioned, as given by Jesus Christ and the Holy Spirit, and as summarized by the Master—*Matt. 22: 21*—“Render unto Caesar the things that are Caesar’s.” They need only to be repeated; the details of such duties are given in the Epistles.

1. Obedience to the laws of the Civil Powers, i.e., “being in subjection to the powers that be.” But the citizens of the powers that are ruled with justice, who learn, accept and follow the example and teachings of Christ, and who obey the last six commandments either individually, or as epitomized by Jesus—“Thou shalt love thy neighbor as thyself” (also) *Matt. 22: 39*—such citizens will have no trouble in obeying the civil laws. If one refuses to obey the laws of the land in which he lives, he becomes a transgressor, and is usually punished in some way.

2. Payment of tribute or taxes is incumbent on all Christians as well as other citizens. If not paid, the citizen usually loses his property sooner or later, being confiscated by the government for the arrears of taxes.

3. Honoring the King (or civil government) by respecting his person, and obeying the laws of the realm.

4. Prayer for the king, that he might rule justly and protect the life of the citizens.

These duties, if carried out in all circumstances would result in stable government.

Duties of Christians to God

These are summarized by Jesus Christ—in

Matt. 22: 37—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

They are given in more detail by Moses in *Exod. 20 3-11*—

1. Worship of God; and that to be pure worship thus prohibiting the worship of any other gods, which is a wide prohibition;

2. Abstention from worshipping or bowing down to idols;

3. Abstention from cursing, or profaning the Name of God;

4. Keeping holy the Sabbath day.

This fourth commandment was repeated over and over again in the O.T., and its faithful observance is to be a mark of God's people.

These are the duties we owe to God. No law, order or edict made by man, be he king, governor, dictator or officer of any rank, nor any such made by any government, can set aside these duties to God, or order people to ignore them, except in certain conditions of emergency in connection with the Sabbath. But aside from these duties to God, as enumerated above, it is our duty to obey the laws made by the ruler of the land in which we live.

Citizenship in Heaven versus Citizenship Elsewhere

In *Phil. 3: 20*, we read—"our citizenship is in heaven", and in *Ephes. 2: 12*—"the commonwealth of Israel". In these two passages we find, respectively, the Greek words 'politemna'—the life or state of a citizen, and 'politeia'—policy, community or commonwealth. These two words are variously translated as follows—'politemna'—A.V., conversation; R.V., citizenship; R.V. margin, commonwealth; Young, citizenship in; Knoch, citizenship belongs to; Moffatt, colony in; Fenton, an object in; and 'politeia'—A.V., R.V., Moff., Young, commonwealth, Knoch, citizenship; Fenton, constitution. So the two words have much the same meaning.

Phil. 3: 18-21—18. "For many walk . . . that they are the enemies of the cross of Christ; 19. whose end is perdition, whose god is their

belly, and whose glory is their shame, who mind earthly things. 20. For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ; 21. who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory . . ."

On carefully analyzing this Scripture, it is seen that there is no comparison of our citizenship on earth with our citizenship in heaven, except in the matter of our bodies. On earth we have bodies of 'humiliation', and are awaiting for our bodies to be refashioned in conformity to or in a form similar to the resurrection body of Christ, i.e., to 'the body of his glory'. Consequently we cannot have our citizenship in heaven while living in our body of humiliation on earth; but as brethren of Christ we can and do look forward to our citizenship in heaven in the resurrection state.

But on further analysis, it is seen that the state of 'citizenship in heaven' is contrasted with the state of citizenship or 'doom' of those who 'walk' and live as 'enemies of the cross of Christ', for it is shown that the future state of those who live only for earthly aims and purposes is 'perdition', which is contrasted with 'heaven'. This is the place referred to by the apostle Peter.

1 Peter 3: 7—" . . . reserved unto fire against the day of judgment and perdition (R.V.—destruction) of ungodly men."

Thus we see that as long as we are living upon the earth, our citizenship is upon the earth, and we must obey the laws of our earthly rulers in all matters except those laid down by Jesus Christ as 'things we should render unto God'.

Duties to God versus Duties to the State

This problem is one that effects Christians especially. One has to be sure what his duties to God are, and what it is that God requires of him in the way of worship, obedience and service. In Christian countries, especially in those of Anglo-Saxon and kindred races, the rulers—be they kings, presidents, parliaments, congresses, or officials of any rank—seldom require a man to attend to any work or duty contrary to the duties expected of him by God. Where such are demanded, it is the duty of the Christian to serve God in truth.

This position is set forth for us in the experience of Peter and the Apostles before the Council in Jerusalem, as related in the 4th and 5th chapters of Acts. In the 4th chapter we find that they were hailed before the Council and there sternly forbidden to spread abroad the teachings of Christ to the people and pilgrims in the city. However, Peter speaking for all the Apostles, replied courteously—

Acts 4: 19—"Whether it be right in the sight of God to hearken unto you more than unto God judge ye."

The case was remanded and they were sent to jail. But when called the next day, it was found that they had been miraculously delivered from confinement, and were again in the Temple speaking and teaching the Gospel of Jesus Christ. When brought before the Council, they were severely reprimanded by the High Priest for disobeying his orders of the previous day to desist from such preaching. And this time, Peter in reply bluntly declared—

Acts—5: 29—“We must (A.V. ought to) obey God rather than man.”

In taking this position the Apostles were literally obeying the injunctions given by Moses long before—

Deut. 5: 32 & 12: 32—“Ye shall observe to do therefore as the Lord your God hath commanded you, ye shall not turn aside to the right hand or to the left.” “What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it.”

Believing that Jesus was the Son of God, the Messiah or Anointed One, the Christ, and that it was His command that they should preach and teach His Gospel, they obeyed Him and not man. Thus we are given a clear example of the requirement of putting our duty to God before the orders of man—even those of the King or his representative, or of the High Priest.

But one must be sure that he is right in his position, before refusing service to the king, for if he is wrong in his claim and refuses such service, then in refusing to obey the king, he also “withstandeth the ordinance of God.” If two Biblical Commands appear to be contradictory, how is the decision to be made as to whom to obey?

For example, in the covenant God made with Noah, He established human government, and in doing so, provided that a murderer was to lose his life as retributive justice, but by human means. Yet there are Christians who consider that when Jesus repeated the command given to Noah in the terms “Thou shalt not kill”—*Matt. 5: 21*, He thereby prohibited any of His followers from acting as a governmental executioner. This is an example of the problems to be considered in this connection. Further consideration will be given to such problems as we continue.

However, if one's duties to God do not prevent him from giving service to the king, and obeying his laws and orders, then he is required by Bible teaching to obey the orders of the king—

Matt. 22: 21—“Render unto Caesar the things that are Caesar's, and unto God the things that are God's.”

Contravention by the State of a Citizen's Duties to God

Jesus Christ informed Pilate—*John 19: 11*—that the power he had, as governor, was given him from above. That is, that the power of government was granted by God. This confirmed the covenant God made

with Noah and his sons for "perpetual generations"—*Gen. 9: 17*. Further this right of bestowing power of government is still in the hands of God's Son, Jesus Christ.

Ephes. 1: 17 & 20-22—"The God of our Lord Jesus Christ . . . 20. made him to sit on his right hand in the heavenly places, far above all rule, and authority and power and dominion, and every name that is named, not only in this world, but in the world which is to come: *and he has put all things in subjection under his feet.*"

Col. 1: 16-17—"For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all, and *in him all things consist.*"

But though all power came through Him, and governments were given power and authority to rule and judge men in a righteous manner, the history of the world and the record of the Bible shows that human government degenerated in many ways, far more so in some countries than in others. The more unrighteous and derelict it became, the less was its power from God, and the more it was dominated by Satan, who is "The god of this world."

Thus man more and more negated his acknowledgement that his governing power came from God Almighty, until in some cases (Nazism) he utterly denied it. The greater this negation, the greater has been the difficulties of the righteous citizen in obeying the laws of human government. It has been so for thousands of years, and the governments of some of the nations have been so iniquitous that the Lord sent destruction on them—note especially the Amalekites and the Canaanites. Remember also the downfall of Assyria, Babylonia, Phoenicia and Carthage; and degradation of Egypt, Greece and Rome.

And in our own time, we see before us, not only similar iniquitous nations—Japan, Italy, Germany—are rapidly being destroyed, but also that all nations are being punished more or less severely in proportion to their sin and wickedness, their backsliding from the worship and service of God and His Son Jesus Christ, and for their ill-treatment of their "Neighbor" nations.

What then are the duties of Christian citizens to the rulers and "powers that be" of such countries? Just in proportion to the decline of moral conditions, and the decline of moral progress of those governments will be the decline of the citizen's duty to obey them. A citizen of those countries, in order to follow God and the right may have to suffer imprisonment, even the concentration camp, physical and mental torture (Pastor Niemöller), or even death, for refusing to obey the unjust and iniquitous laws of said countries. In such cases the government becomes an official persecutor, and itself commits great sin and crimes.

When Jesus answered Pilate as to the question of authority, He said to him—

John 19: 11—"Thou wouldst have no power (marg.—authority) against me, except it were given thee from above; therefore he that delivereth me unto thee hath greater sin."

After the trial of Christ in the palace, Pilate

John 18: 28-37, vs. 38—"went out again unto the Jews, and saith unto them, I find no crime in him."

So it was the Jews that delivered up Jesus to Pilate for trial, and this they did on account of religious intolerance. It was the Jews that Jesus referred to when he said—"therefore he that delivered me unto thee hath the greater sin." That is, the Jewish hierarchy was enforcing its will on Pilate, forcing him to share part of the power of the government with them. They accused an innocent person of crime, for what they considered would be their gain. Christ denounced them as being more guilty than either Pilate or the Roman Law. Yet in sentencing Jesus to be crucified, Pilate agreed to the condemnation of an innocent man, and so became accessory to the guilt of the Jews, and the crime of killing the Saviour of men.

Two Lessons re Government

Herewith then are two lessons which we must take to heart.

First—When a government parts with a portion of its power, as the Government of Canada did when it permitted immigrants to settle here without agreeing to entire submission to all the laws of the land, including military service, it is itself transgressing against the interests of the citizens at large, and laying up great trouble for itself and the country for the future.

Second—As shown by the declaration of Jesus to Pilate, when sections or cliques of people, iniquitous or otherwise, demand a share in the power of the government, particularly as to what they themselves shall do or not do, such sectional parties are more guilty of sin than is the nation to whom God gave the charter of government. Instead of demanding a share in the governing power bestowed by God, they should order their life and conduct by direct instructions from the Holy Scriptures, as do other Christians.

Ephesians 6: 10-12—"Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, *that ye might be able to stand against the wiles of the devil*. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."

Chapter 7

CONSCIENCE—WHAT IS IT?

"Conscience is the activity, faculty or moral sense by which distinction is made between right and wrong in conduct and character. It might be expressed as a conformity in one's conduct to one's views of right and wrong". (Standard Dictionary).

"Conscience is the faculty common to all moral agents, in virtue of which we discern right and wrong, and are prompted to choose the former and refuse the latter. Its sphere is in the regulation, *according to the will of God*, as revealed in nature and in the Bible, of all our being and actions in so far as they have a moral character. The existence of this faculty proves the soul accountable to the bar of its creator, and its voice is an important sense the voice of God. *When pure and fully informed, it is an unerring guide to duty.* . . . *The value of conscience is greatly impaired by its inhering in a depraved soul, where evil tendencies warp and pervert its judgment on all subjects.*" (Bible Dictionary).

Conscience may be described as a man's consciousness that right is to be done. But all consciences are not perfectly developed. With some the conscience is developed from nature alone;

Rom. 2: 12-16, vs. 15—"Their conscience bearing witness therewith, and their thoughts (marg. reasonings) one with another accusing or else excusing them."

Paul's Example and Teaching

Under these conditions the conscience might be very weak. In fact, St. Paul, in his epistles, describes conscience as being, under various conditions, 'weak', 'defiled', or 'evil'.

Saul of Tarsus, in the pride of his religion, persecuted the early Christians. Later, as Paul, he wrote to Timothy—

1 Timothy 1: 12-13—"I thank him that enableth me, even Christ Jesus our Lord, for that he accounted me faithful, appointing me to his service, though *I was before a blasphemer, and a persecutor, and injurious*; howbeit I obtained mercy, because I did it ignorantly in unbelief."

Also, while on a visit to Jerusalem after a missionary trip, he was recognized by pilgrims from places he had visited. These people immedi-

ately denounced him as a trouble maker, and a riot was created, in which he was dragged out of the temple, and severely beaten. Being rescued by a Captain with soldiers, he was being taken to the castle for protection as well as for being a disturber of the peace. On reaching the steps, Paul begged permission to speak to the people. In this address, he admitted that he had formerly been a persecutor of Christians—

Acts 22: 4 & 22: 20—"I persecuted the Way unto death, binding and delivering into prisons both men and women;" . . . "And when the blood of Stephen was shed, I also was standing by and consenting."

Yet the day after he had thus spoken to the public from the steps of the castle, when he was on trial before the Chief Priests and Council, Paul proclaimed—

Acts 23: 1—"Brethren I have lived before God in all good conscience until this day."

Thus it is seen that Paul, although acting according to his conscience when he persecuted the Christians, saw later that he had been doing wrong—committing evil. "His sin was in faulty neglect to enlighten his conscience by all the means in his power, and to have it purified by divine grace." He had stubbornly and wickedly held unto the evil ideas and reasonings of his depraved conscience, and so his conscience led him to do evil, even though he thought at the time that he was right.

From Paul's example, one learns that unless a man is living in harmony with God, and continues to enlighten himself, especially from the "Word of God" by the gracious help of the Holy Spirit, his conscience may become defiled, or even evil, and that he might transgress in many ways, and even commit grievous wrong. One cannot say that one's conscience can become educated as, properly speaking, it should be the voice of God directing one. It would be more proper to suggest that *the soul or personality, by continually searching for truth, and accepting it and adopting it when found*, will steadily become more enlightened as to what is right or wrong; and consequently will listen more attentively to his conscience, and accept the voice and will of God in leading him to do what is right.

When, on his way to Damascus, Saul was transformed and became Paul, he still obeyed his conscience, but now he was so much more enlightened that the conduct of his whole life was changed. What before he had done in the belief that he was right, he now knew to have been wrong. He had sat at the feet of learned and famous teachers, but either he had not accepted the true import of their teachings, or had allowed his own perverted ideas to have sway; and so, though he had considered he had a good conscience, he had committed great wrong.

Modern Training and Conscience

Just so, in the present day, 1944, people of all walks of life, and of all religious beliefs, even though instructed by teachers and preachers,

and leaders that they have been taught to trust, are not justified in believing that the development of their consciences is as full and complete as it might be. Every one should search the Word of God himself with the guidance of the Holy Spirit to find his own correct position. One should not take any absolute position as based on conscience, even though such position is suggested to him by his religious elders, unless he is personally sure by conviction from God that his position is correct. To assure one's self of this often requires deep study and much searching for truth. But God has promised—*John 16: 13*—to lead us into all truth; so if one will accept and follow His leading, the Way will be opened to him. But when the truth is found, one must do what is right, even if it means breaking with former leaders and associates. One is of the opinion that, if such a plan of study and acceptance of truth were carried out, there would be very little or no conscientious objection to active military service.

Luke 21: 34—"But take heed to yourselves, lest haply your hearts be overcharged with surfeiting and drunkenness, and cares of this life."

In this modern life, owing to stress and strain and preoccupation of earning a living, or carrying on the duties of a profession or business i.e., "the cares of this life," over and above the drunkenness and surfeiting in all kinds of pleasures which is so abundant, it is impossible of course for every one to take time to acquire, by the guidance of the Holy Spirit, the necessary knowledge from the Word of God, on which to properly base the attitude one should conscientiously take on every question.

Children and young people, also require teaching until such time as their knowledge of the principles of conduct, as revealed by God's Word, enables them to form proper judgments of their own as to the position they should take on various questions of right and wrong. This throws a great and almost overwhelming responsibility on parents, preachers, teachers, and all leaders of children, to be sure that they themselves, before attempting to teach the great principles of love, mercy, truth, and justice to these "little ones", both young and old, should make very sure that they themselves, by careful study of the Scriptures with the aid and inspiration of the Holy Spirit, have the proper knowledge on which to base the dictates of conscience.

When one looks around the world in this present generation, and sees many scores of religious sects, from small groups to large communions, organized or not, and considers also the very narrow foundations on which many of them have based their beliefs, and the smooth smugness of assertion with which many, especially of the smaller sects, often proclaim their opinions and beliefs, it is no wonder one sees so many who, in their so-called "conscientious objections" to this or that procedure of government, are working in the darkness of mind and heart such as afflicted Paul before his transformation, and who themselves have consciences tending to 'weak', 'defiled' or 'evil' judgments.

N.T. Teaching re Conscience

Note the import of the following Scriptures in reference to 'seared', 'defiled', 'evil' and 'good' consciences.

1 Tim. 4: 1-2—"But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils, through the *hypocrisy of men* that speak lies, *branded* (marg. *seared*) in their own consciences as with a hot iron."

Titus 1: 15-16—"To the pure all things are pure; but to them that are defiled and unbelieving nothing is pure; but *both their mind and their conscience are defiled*. They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate."

2 Cor. 4: 2—"But we renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully, but by the manifestation of the truth *commending ourselves in every man's conscience* in the sight of God."

1 Tim. 1: 18-20—(Timothy was charged by Paul to) "war the good warfare; *holding faith and a good conscience*; which some having thrust from them made shipwrecks concerning the faith; whom I delivered unto Satan, that they might be *taught* not to blaspheme."

Hebrews 10: 21-22—"And having a great high priest over the house of God, let us draw nigh with a true heart in fullness of faith, having *our hearts sprinkled from an evil conscience*."

1 Peter 3: 15-16—"Being ready always to give answer to every man that asketh of you a reason concerning the hope that is in you, yet with meekness and fear; *having a good conscience*; that wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ."

Warnings

To parents, leaders, officers, teachers, preachers, bishops, etc., an impelling thought should always be present—the thought as to whether they are properly informed themselves as to the teachings of God's Word, and also the thought as to whether they are doing their full duty to those depending on them for guidance and for just and honest teaching in God's Word.

Otherwise, they ought to take warning from some of the appalling accusations and condemnations which Jesus Christ made in reference to such leaders in His generation, for misleading earnest enquirers and/or for not doing their full duty to those depending on them for important religious instruction.

Titus 1: 15-16—" . . . to them that are defiled and *unbelieving* nothing

is pure, but both their mind and their conscience are defiled. They profess that they know God; but by their works *they deny him, being abominable, and disobedient, and unto every good work reprobate.*"

Matthew Chapter 23—R.V. vs. 13—"Woe unto you scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men; for ye enter not in yourselves, neither suffer ye them that are entering in to enter."

Vs. 23-24—"Woe unto you, scribes and Pharisees, hypocrites! for ye . . . have left undone the weightier matters of the law, judgment, and mercy, and faith; for these ye ought to have done, . . . Ye blind guides which strain at the gnat, and swallow the camel."

Vs. 33—"Ye serpents, ye offspring of vipers, how shall ye escape the judgment (A.V. damnation) of hell?"

Chapter 8

"AND WHO IS MY NEIGHBOR?"

General Consideration

James, the brother of Jesus, in his *Epistle*, explained that the rich men of the time, even those from the synagogue, oppressed and dishonoured the poor men, including those rich in faith and love. So he wrote, 2: 8—"Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." Thus he indicated that a man's neighbors were not merely those he chose for himself, but any one of any class in the environment.

However, the quotation he made was not named the Royal Law, because Christ had repeated it, but because it was "according to the scripture". And at that time the only scripture they had was the Old Testament. At that time the teachings of the Old Testament were the source of their teachings and beliefs. So let us turn now to the O.T. and read

Lev. 19: 18—"Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself. I am the Lord."

Here we find that the neighbors referred to were "children of thy people", i.e., members of the same tribe or race. This idea of 'neighbors' was still with the remnants of the two tribes which returned from Babylon—the Jews. And this estimate of neighbors continued with them down to Christ's time; for to them the Romans were not neighbors, but enemies.

Even to Paul, this idea was present, in a sense, though he applied it to Christians.

Gal. 6: 10—"So then, as we have opportunity, let us work that which is good toward all men, and especially to them that are of the faith."

And in the Sermon on the Mount, our Lord Jesus Christ showed that the treatment of evil men was more of an individual matter than a national affair.

Matt. 5: 39—A.V.—"I say unto you resist not evil; but whosoever shall smite thee on the one cheek, turn to him the other also."

The clause—"Resist not evil", is variously translated as follows—

R.V.—"Resist not him that is evil";

Young—"Not to resist evil";

Moffatt—"Not to resist an injury";

Fenton—"Do not contend with the wicked";

Knoch—"Not to withstand a wicked one";

20th Cent. N.T.—"Not to resist a man who injures you."

These various translations indicate that the meaning of the expression was that a Christian should not resist or contend with an evil man; i.e., no one was to resist another man who was evil-minded or evil-acting. Thus it was an individual matter. And being an individual matter, Christ here confirmed the law that we, by our individual selves, were not to take vengeance on the evil man. Such punishment was a matter for the king or the state, who acted in the administration of justice as a minister of God.

The Good Samaritan

When the lawyer tempted Jesus by inquiring what he should do to inherit eternal life—*Luke 10: 25-29*—Jesus in turn asked him—"What is written in the law? How readest thou?"—*10: 26*. (It is always wise, in searching for the truth, to refer to the O.T., as well as the N.T., to properly find out what the Law says, and also to be careful how we read). By his very reply, the lawyer had to admit that he knew what the Law was—

Luke 10: 27—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

But when Jesus commended him for his answer, and counselled him to do accordingly, the lawyer dissumulated by further inquiries—*10: 29*—"And who is my neighbor?" Jesus then related a parable, which might indeed have been a true story. (About 12,000 priests and Levites engaged in the Temple service lived in Jericho, 19 miles away in the Jordan valley, and so had to travel frequently up and down the narrow tortuous road connecting the two places, a road which—"was anciently called 'the bloody road', and which is still, from the nature of its passes, the most dangerous road in Palestine,"—Self Interpreting Bible—1909).

Luke 10: 30-37—"Jesus made answer and said, A certain man was going down from Jerusalem to Jericho: and he fell among robbers (A.V. thieves) which both stripped him, and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan as he journeyed, came where the man was: and he saw him, and was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him upon his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence; and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back, will repay thee. Which of these three thinkest thou, proved neighbor unto him which fell among robbers? And he said, He that had mercy on him. And Jesus said unto him, Go, and do thou likewise."

In this parable, Jesus Christ plainly indicated that our neighbors are not merely our own friends, nor priests, nor preachers, nor civil servants nor people of the same religion, community or nation, but those who are willing to help a person in need (or vice-versa), whether friends or strangers, honored or despised, rich or poor, whether of the same community or nation or unknown individuals from other districts or countries. The priest and the Levite "passed by on the other side," possibly for the purpose or pretense of avoiding pollution, which, according to the "tradition of men"—*Mark 7: 8*—might have happened had they touched him. In this regard it might be suggested that any religion, no matter how exclusive its rules attempt to make it, that by its practice permits any excuse for failing to perform an immediate and necessary deed of mercy, should be rejected.

But the parable brings out in detail the merciful deeds of the man of Samaria, who, though a neighbor of the Jews, was despised by them as a member of a mongrel race descended from many races of heathen origin taken there by the Assyrians at the time that the House of Israel had been carried off to captivity. To the great embarrassment of the lawyer he had to admit that a man of this race, though scorned by the Jews, was (by this action of mercy to a helpless man of the lawyer's own people when two of the leaders of his own race had passed by without assisting the man in any way) the real neighbor.

However, we of the present generation, before we hold up to scorn the action of the priest and the Levite, had better look to our own treatment of the helpless and afflicted, such as the smaller peoples of Europe who have been robbed and beaten and slaughtered by more powerful thieving and robber peoples, in the light of our various religious beliefs, to see if we are doing any better than they did. If we take this parable to heart, there is scarcely one of us, especially those of us in exclusive cults—who are so quick to besmirch the reputations of other people

who are also serving the Lord, either in the fighting forces or otherwise—who could not show more neighborliness after the manner of the Good Samaritan.

The Status of Evil-Doers

It is noteworthy, however, that there is no mention of the thieves or robbers, who had robbed and stripped and beaten the man and left him nigh unto death, being included in the term neighbor. The despised man willing to help was included, but the criminals were not. They might have been included if they had repented and made restitution, but they were still evil men so they were not included. Thus, we learn from this that the evil-minded, evil-acting men cannot be considered to be our neighbors while in that state and actually committing crime, though we are enjoined to pray for them as enemies.

This is confirmed by Christ in His treatment of the two malefactors crucified with Him—*Luke 23: 43*. One repented and asked for mercy. Jesus granted this to him for his future life, but not for the present life, as he had to suffer punishment for his crimes as a matter of justice. The other did not repent, and was still evil-minded, and so was justly being punished for his sin. When a man acts evilly, he must receive just punishment for the benefit of the community.

Biblical Examples

Also Paul confirmed this teaching by his excommunication of certain evil men from the Christian church in its early development. That is, they were so evil, that while in that state they could not be accepted and loved as neighbors. Paul said of Alexander that the Lord will render him (vengeance or punishment) according to his works.

- 1 Cor. 5: 3-5—"For I . . . have . . . judged him that so wrought this thing, in the name of our Lord Jesus, . . . and my spirit, with the power of the Lord Jesus, to deliver such a one to Satan . . ."
- 1 Tim. 1: 18-20—"That . . . thou mayest war the good warfare; holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith; of whom is Hymenaeus and Alexander; whom I delivered unto Satan, . . ."
- 2 Tim. 4: 14-15—"Alexander the coppersmith did me much evil: the Lord will render him according to his works: . . . for he greatly withstood our words."
- 2 Tim. 2: 16-18—"But shun profane babblings; for they will proceed further into ungodliness and their word will eat as doth a gangrene: of whom is Hymenaeus and Philetus; men who concerning the truth have erred (marg. missed the mark), . . . and overthrow the faith of some."

Neighbors versus Enemies

But Jesus Himself, in the Sermon on the Mount—*Matt. 5: 43-45*—had already referred to the question of *neighbors versus enemies*, as follows—

Matt. 5: 43—"Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your father which is in heaven." (See A.V., which is more extended).

In this passage Jesus refers to two points of individual conduct of which the Jews had heard from their religious leaders, and which the latter had taught them as part of their religion, viz.,

1. "Thou shalt love thy neighbor."
2. "Thou shalt hate thine enemy."

We have instances of the first statement in the O.T. for example, in *Lev. 19: 17-18*—"Thou shalt not hate thy brother in thine heart; thou shalt surely rebuke thy neighbor, and not bear sin, because of him. Thou shalt not take vengeance, nor bear any grudge against the children of thy people, and thou shalt love thy neighbor as thyself."

There are many such passages all through the O.T., so the Gospel of love was taught there as well as in the time of Christ.

But curiously enough, though injunctions are given against hating one's brother or one's neighbor, there is no statement throughout the O.T. as to hating an enemy. John Wesley, commenting on *Matt. 5: 43*—"Thou shalt love thy neighbor and hate thine enemy", wrote—"God spake the former part; the scribes the latter part." Inasmuch as Jesus Himself did not quote or speak of any O.T. scripture referring to hatred of an enemy, Wesley's suggestion that "The Scribes added the latter part" is probably correct. This latter teaching as to hating our enemies is not Christ's teaching, but simply another example of the "tradition of men"—*Mark 7: 8*—which the Pharisees taught, and for which they were so severely rebuked by our Saviour.

Hatred of Evil

It may be noted, however, that even though we may have no hatred for an enemy, that is no reason for refusing to fight against an enemy.

We are taught—

Psalms 97: 10—"O ye that love the Lord, hate evil."

Prov. 8: 13—"The fear of the Lord is to hate evil; pride and arrogancy and the evil way, and the forward mouth do I hate."

Amos 5: 15—"Hate the evil and love the good, and establish judgment (justice) in the gate."

But, if men commit evil deeds, even though we do not hate them we hate the evil, and so such men are punished, even to the extent of losing their lives. Let us quote two examples—

Murderers—*Deut. 19: 11-12*—"But if any man hateth his neighbor, and lie in wait for him, and rise up against him, and smite him mortally that he die: and he flees into one of these cities (of refuge): then the elders of his city shall send and fetch him from thence, and deliver him into the hand of the avenger of blood, that he may die."

False Witnesses—*Deut. 19: 18-19*—"The judges shall make diligent inquisition: and behold, if the witness be a false witness, and hath testified falsely against his brother; then shall ye do unto him, as he had thought to do unto his brother; so shalt thou put away the evil from the midst of thee."

From the last clause of that quotation, the reason for that punishment is seen viz., the elimination of evil from our midst. And as Jesus declared that He came, not to destroy, but to fulfil the law and the prophets, this law given to us per Moses, is still valid, and still binding on us.

Evil Nations

And just as evil men are dealt with for their evil doings, so evil nations, committing aggression and ill-treating the conquered, are to be dealt with. We are to fight with and destroy them as long as they interfere with other nations, and conduct war in such an evil manner.

For example—The Amalekites—

Exod. 17: 14-16—"And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: that I will utterly blot out the remembrance of Amalek from under heaven. And Moses . . . said, the Lord hath sworn; and the Lord will have war with Amalek from generation to generation."

Deut. 25: 17-19—"Remember what Amalek did unto thee by the way as ye came out of Egypt, how he met thee by the way, and smote the hindmost part of thee, all that were feeble behind thee, when thou wast faint and weary . . . Therefore it shall be . . . in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget."

Now Amalek was the son of Eliphaz the oldest son of Esau; and the fact that the birthright had passed to Esau's younger brother instead of to him, i.e., to Jacob the ancestor of the Israelites, rankled in their hearts, and they were determined to destroy Israel. For this evil intent, and for their dastardly attack on Israel from the rear, the Lord commanded that

Israel should utterly destroy Amalek. Israel did not obey this command, and suffered severely for this disobedience afterwards.

Another example—The Canaanites—

Deut. 7: 1-14—vs. 1-2—"When the Lord thy God shall bring thee into the land whither thou goest to possess it, and shall cast out many nations before thee, . . . seven nations greater than thou; and when the Lord thy God shall deliver them up before thee, and thou shalt smite them; then thou shalt utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them."

Vs. 9-10—Know therefore that the Lord thy God, he is God; the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face."

From these two examples—the Amalekites, and the Canaanites—we see that nations can be so evil that the Lord God wants them destroyed. The Israelites committed no crime and no sin in killing them as ordered by the Lord, for the Lord was using them to wreak His vengeance on these nations for their wickedness. When we are at war with other nations they are enemies, and are not to be considered as neighbors as long as they are attempting to subjugate or destroy us. Only when they submit to our armies are they to be treated as neighbors.

The Lord's Treatment of Evil Nations

But there is another example of war given in the O. T.—this time of war and of punishment yet to take place—*Ezek. chap. 38*:—when the evil forces of Gog will invade Palestine at a time when the righteous defenders, for some reason, will not be able to properly defend it. On account of this wicked invasion of the "glorious land", the Lord Himself will destroy the enemy by various means, to such an extent that only one soldier out of every seven will escape. Can any one be credulous enough to consider that the Lord will hold a soldier guilty of murder when killing a member of the enemy forces in fighting for liberty and freedom and the love of one's neighbors, when He, the Lord Himself, will annihilate large numbers of them for their wickedness in invading the Holy Land without just cause; just as He did in the reign of Hezekiah, king of Judah, when (*Isa. 37:38*)—"The angel of the Lord went forth and smote in the camp of the Assyrians a hundred and fourscore and five thousand (185,000): and when men arose early in the morning, behold, they were all dead corpses."

Mercy to Prisoners

However, we are also given an instance of the mercy shown by the Lord to enemy troops when captured. The king of Syria had invaded Israel—*2 Kings 6: 8-23*, but had failed to entrap the Israelites by am-

bushes. When informed that Elisha, the prophet, was keeping the king of Israel notified as to his every move, he sought to surround Elisha at Dothan and capture him. He succeeded in surrounding him, so that when morning came, Elisha's servant saw that—

2 Kings 6: 12—"an host of horses and chariots was round about the city."

However, at Elisha's request, the Lord smote them with a form of blindness, and the whole host was captured by the king of Israel. He immediately wished to destroy them but was forbidden—

2 Kings 6: 21-22—"And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them, shall I smite them? And he answered, Thou shalt not smite them: wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink and go to their master."

This was done, they were given food and drink, and allowed to return; and from then on the Syrian ceased to trouble Israel.

So here is a definite example of how to show mercy and love to the enemy as one does to his neighbor, only it was done by those in authority. No mercy was shown them till they had been captured, and it is nowhere shown in the Bible, that we should let an enemy conquer our country, wreck our homes, kill our loved ones, and oppress our neighbors. When they are captured or have surrendered, then is the time to show mercy, if it is deserved.

Micah 6: 8—"He hath showed thee, O man, what is good and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy Lord."

Isaiah 57: 20-21—"But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my Lord to the wicked."

Isaiah 32: 17—"And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever."

Our governments and armies and soldiers are literally carrying out mercy and justice as directed by these Old Testament passages; justice—by punishing our enemies for their wickedness, and mercy—by caring for them when they have surrendered or been captured; and this is loving one's enemies as one would love his neighbor. And thus the injunctions and teachings of Jesus, in respect to our enemies, are being carried out in full.

Chapter 9

THE SERMON ON THE MOUNT

In his recent work, "The Christian Conscientious Objector." 1943, Rev. James Bales has quoted from the Sermon on the Mount 42 passages, referring to them 77 times. But unfortunately, he has not given us a concise, compact statement as to his interpretation of these passages. His remarks on the Sermon occur on 59 pages, scattered over the book from page 15 to 215.

He frequently refers to Jesus as abrogating the Law in this Sermon, and such references are found on pages 29, 31, 32, 36, 39, 60, 62 and 126. For example: on page 29 he states—"In this passage (*Matt. 5: 38-48*), Christ referred to what Moses had commanded and *He abrogated the law, concerning the taking of vengeance, for his disciples*. It was lawful under Moses, but not under Christ. Christ's prohibition is 'exactly commensurate with the Mosaic requirement'. Moses did not have sole reference to 'private' vengeance for he included 'public' vengeance. If Christ did not prohibit what Moses required, what did he do?"

Again, on page 60 he writes—"Those who request scripture which proves that 'Thou shalt not kill' does not have the exceptions in the N.T. that it had in the O.T., are asked to read *Matt. 5: 37-48* where Christ expressly abrogated for His disciples what Moses had authorized for the Jews (*Cf. Rom. 12: 14-21*)".

Further, in Chapter III, "Christ's Teaching which bears on the War, Section II, "Christians are taught to love their Enemies" (*Matt. 5: 38-48*), he answers objections made, and in answering Objection No. 15, "It cannot teach non-retaliation for it would violate *Matt. 5: 18-20*", he replied on page 36 and 37 as follows:

"This attempts to involve Jesus in a contradiction, for he had just said, (*Matt. 5: 38*), that he was abrogating what Moses had enforced. If He does contradict Himself why 'isn't it as much for non-resistance as against it'? If the above interpretation of *Matt. 5: 18-20* is taken, the entire law of Moses is bound on us. When shall we start killing false prophets? offering animal sacrifices? worshipping in Jerusalem? keeping the sabbath?"

"*Matt. 5: 18-20* simply points out that nothing was to pass away until it had fulfilled the mission, the purpose for which it had been given. It, the law of Moses, did serve its purpose and it has passed away and we today are under the New Covenant which came through Christ. . . .

Christians who know the difference between the Old Testament and the New Testament never make this objection."

In view of these statements of Mr. Bales, we will now refer to the first part of the Sermon on the Mount as found in the fifth chapter of Matthew.

Matthew 5: 17-20

17 "Think not that I came to destroy the law and the prophets: I came
18 not to destroy, but to fulfil. For verily I say unto you, Till heaven
and earth pass away, one jot or one tittle shall in on wise pass away
19 from the law, till all be accomplished. Whosoever therefore shall
break one of these least commandments, and shall teach men so,
shall be called least in the kingdom of heaven; but whosoever shall
do and teach them, he shall be called great in the kingdom of heaven.
20 For I say unto you, that except your righteousness shall exceed the
righteousness of the scribes and Pharisees, ye shall in no wise enter
in the kingdom of heaven."

Matthew 5: 38-48

38 "Ye have heard that it was said An eye for an eye, and a tooth for
39 a tooth; but I say unto you, Resist not him that is evil; but whosoever
40 smiteth thee on the cheek, turn to him the other also. And if any
man would go to law with thee, and take away thy coat, let him have
41 thy cloke also. And whosoever shall compel thee to go one mile, go
42 with him twain. Give to him that asketh of thee, and from him that
would borrow of thee turn not thou away."
43 "Ye have heard that it was said, Thou shalt love thy neighbor, and
44 hate thine enemy; but I say unto you, love your enemies, and pray
45 for them that persecute you; that ye may be sons of your Father
which is in heaven: for he maketh the sun to rise on the evil and on
46 the good, and sendeth rain on the just and the unjust. For if ye love
them that love you, what reward have ye? do not even the publicans
47 the same? And if ye salute your brethren only what do ye more than
48 others? do not even the Gentiles the same? Ye therefore shall be
perfect, even as your heavenly Father is perfect."

General Consideration

By way of securing the close attention of the great throng which had been following him from place to place, our Lord Jesus Christ detailed to them the Beatitudes; i.e., the Blessings to the life and character of all true followers of God; and He finished this introduction by clearly stating that all such people were—"the salt of the earth" and also that they were—"the light of the world."

Then in *Matt. 5: 17-20*, in the most prominent position of the whole address, viz., first and foremost, immediately after the introduction, He laid down the subject matter or text of the Sermon.

First He announced that their ideas of Him in thinking that He came to destroy the law and the prophets were wrong; consequently He specifically stated that he came not to destroy the law or the prophets, but to fulfil them. Then He told them that not one portion, not even a minimal portion of the law or the prophets would pass away until all things be fulfilled or accomplished. Thirdly, He pointed out the position of those who taught contrary to or broke the law, and of those who obeyed the law and taught accordingly, as being respectively least and great in the kingdom of heaven. And lastly, He announced that if their righteousness was not greater than that of the scribes and Pharisees, i.e., of the clergy, teachers and leaders of that day, they, the listeners, should not enter the kingdom of heaven either. Each of these four parts of the subject matter of the text is very definite and very specific, and if accepted at their face value as Christ Jesus delivered them, there ought to be no room for misunderstanding or for misinterpretation of the meaning and design of the said announcements.

Note that Christ definitely and positively stated that He came to fulfil the law and the prophets. This fulfilment would be as absolutely sure as was the continued presence of the heaven and the earth. The law would not pass away until they passed away. As they are still present with us, so therefore, the law of God is still present and still in force, except only those portions which have been fulfilled, such as the ceremonial law, or the law of ordinances concerning ritual, worship, feasts, sacrifices, etc.

Following this text, He set forth the principles of government and conduct and law of His Kingdom as based on the Law of the O.T. But He made it clear that these principles were not based on the traditions of men, i.e., that He was opposing the teaching that had hitherto been given by the priests and scribes and Pharisees, and which had been accepted by the laity in general. These teachers had practically been making the law of no effect. And the people in general had sensed that, and so were intensely interested to find out if Jesus also was teaching so as to destroy the effect of the Law, But He proceeded to show them how such teaching was contrary to the real intent of the Law.

So, in vs. 21-26, He took up the commandment—"Thou shalt not kill." The actual fact of killing was the only point here that appealed to the scribes. But Jesus showed that its intent was much deeper than that. This law was given by God to Noah; and it was included in the law given by God to Moses for transmission to the children of Israel. Now Jesus did not abrogate this law. He could not destroy it nor change it or alter it in any way. For He was a member of the Godhead, of the Triune God; so, as God does not change, Jesus could not change this law. However, He extended the meaning of the law by showing that all malicious temper, or furious anger, and attempts to injure another, were included in this law.

In vs. 27-32, He considered the sin of adultery, and pointed out that

this sin was not the mere act of commission, but also included the intention, unchaste desires, thinking or planning of such, which was adultery of the heart, and so came under condemnation also. Other passions due to the senses might also lead one into trouble; for example the passion of covetousness might lead to theft—by the hand—and so could be included here. Nothing of this kind was abrogated.

In vs. 33-37, Christ considers false oaths. These were so different to the oath God swore when making covenants with His people, that Christ is here enforcing this law. He includes all cursing, all swearing, anything that is suggestive of taking God's name in vain, including all three Persons of the God head. He classes all such swearing as of the devil.

"Resist Not Evil"

In vs. 38-42 of chapter 5, we come to a paragraph in which vs. 39 of the A.V. reads "Resist not evil". Our C.O. friends use this as one of their strong arguments to oppose a Christian obeying the king by entering military service. It will therefore be necessary to consider this point carefully.

'Resist' means to withstand or oppose either by moral or physical force. That is, the resistance, withstanding, or opposition might be to an argument or some moral question, on the one hand, or to a physical force, such as a body of troops, on the other hand.

In the previous chapter, this clause "Resist not evil" was considered, and we saw that out of seven other translations, only one, that of Robert Young, LL.D., was similar to the translation of the A.V. All the other six, including the R.V., Amer. Stand. Version, and Moffatt, etc., translated it in such a way as to indicate that the idea to be expressed is that the non-resistance is not to 'evil', but to 'evil men', and the R.V. and A.S.V., express it as "Resist not him that is evil." Thus the general consensus of opinion is that the proper interpretation is not an expression of the non-resistance of evil, but of the non-resistance of an evil person. There is so much difference between these two points of view, that we must obtain light on it from other scriptures. So we quote—

James 4: 5-8—"Or think ye that the scripture speaketh in vain? . . . The scripture saith, God resisteth the proud, but giveth grace to the humble. Be subject therefore to God; but resist the devil, and he will flee from you. Cleanse your hearts ye sinners: and purify your hearts, ye double-minded."

1 Peter 5: 5 & 8-9—"God resisteth the proud but giveth grace to the humble. . . . Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour; whom withstand (A.V. resist) stedfast in the faith."

Hebrews 12: 4-6—"Ye have not resisted unto blood, striving against sin;

and ye have forgotten the exhortation which reasoneth with you as sons,

My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reprov'd of him:
For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth."

In these three quotations, it is seen that some person either did or did not resist; that is that the resistance was not to evil, but to a person.

In *James* and *Peter*, we are informed that God resisteth the proud. C.O.'s ought to take notice of this, for so many of them are so proud of their obsession that they are very liable to be in this class that God opposes. It would be "a fearful thing to fall into the hands of the living God." (*Heb. 10: 31*).

Also both *James* and *Peter* state that we—i.e., Christians—should withstand or resist the devil. As the devil is the very personification of evil, this statement by these two inspired writers very definitely shows that we are to resist evil.

The quotation from *Hebrews* shows that, in striving against sin (which has been committed by some person), we have not resisted unto blood, i.e. that we have not been called on to yield up our very lives to an enemy for the sake of our love of God and faith in His truth and justice, or, perhaps, that we have been unwilling to resist sin to the extent that our blood and life would be forfeit.

These passages all indicate that it is not evil, but an evil-minded person, that we are not to resist, and so confirm the R.V. translation of *Matt. 5: 39*, rather than the A.V. translation.

Now let us see what other scriptures say about resisting or not resisting evil.

Deut. 13: 5; 17: 7; 19: 19; 21: 21; 22: 21, 24; 24: 7—

"So shalt thou put away evil from the midst of thee."

Prov. 20: 22 & 24: 29—

"Say not thou, I will recompense evil:
Wait on the Lord, and he shall save thee."
"Say not, I will do so to him, as he hath done to me;
I will render to the man according to his works."

Lam. 3: 30—"Let him give his cheek to him that smiteth him; let him be full of reproach."

Rom. 12: 17-18—"Render unto no man evil for evil . . . If it be possible, as much as lieth in you, be at peace with all men."

1 Thess. 5: 15 & 22—"See that no man render unto any one evil for evil" . . . "Abstain from every form of evil."

1 *Peter* 3: 8-9—"Be ye all like-minded, compassionate, loving as brethren, tender-hearted, humble-minded; not rendering evil for evil, or reviling for reviling."

These passages prohibit the injured individual from rendering evil for evil, or of treating the evil-doer in a similar manner. This simply confirms the law of vengeance. Vengeance or punishment or recompense or repayment was not to be made by the injured individual of or for or on his own account; but such was the prerogative or duty of the Lord only—"I will render to the man according to his work."—*Prov.* 24: 29.

Giving due consideration to the above translations of *Matt.* 5: 39, and also to the various quotations referring to evil, it is apparent that the intent of the verse does not refer to evil in itself but to evil men, and that the non-resistance is not to such a condition. It follows then that the non-resistance indicated does not refer to such a condition as the great national calamity of invasion and destruction, but to the actions of evil men. As shown by the scriptures quoted, we are to resist evil in itself even as we are to resist the devil himself. One's conduct in such cases is really that of resisting the leading of an evil-minded person in his attempts to entice, tempt, draw or force one to commit an evil act.

In *vs.* 43-48, we now come to the last paragraph of the chapter, in which the Lord takes exception to the teaching "Love thy neighbor and hate thine enemy." As pointed out, on page 45; this is not an O.T. teaching, as there is no such command in the O.T. Christ was taking strong exception to the teaching of the priests, scribes, lawyers, and Pharisees. With them, love of one's neighbor was simply that for some one of their own people or nation. But let us consider briefly the two passions of hatred and love, and their relation to evil.

Love versus Hatred

As love and hatred are opposite passions, it might be said that they each start from zero. If there is no dislike, but a slight feeling in favor of another person, no matter how slight in degree, then it must be love; and vice versa, if there is no liking, but a slight degree of dislike for a person, then it is hatred.

In its lower degrees, love might be described as acquaintance without dislike, as pleasant companionship, fellowship, regard for, interest in, liking for, good-will or friendship. In its higher degrees, love is a feeling or emotion of affection, as regards persons, varying in quality or fulness, but capable of reaching to a strong sense of craving or yearning for the presence and companionship of the person loved. Love reaches its highest peak in the ecstatic longing and affection for God Almighty in all Three Persons—Father, Son, and Holy Spirit—with a desire to do His will to the utmost.

On the other hand, hatred is a complete absence of love, even in its lower forms of manifestation, accompanied by some dislike for a person. It varies in degree from a slight dislike to a sustained feeling of aversion, animosity and bitterness towards the person disliked. It is generally combined with a desire to injure, destroy, or get rid of the said person; and it usually shows moral depravity, together with a passion for the destruction of the good.

Scriptural Usages

In the Scripture, the words 'hate' and 'hatred' are used in several senses.

1. In both O.T. and N.T. they are used a number of times to denote merely a relative preference for one person or thing over another. In modern usage, the preference is more frequently expressed by the positive form, viz. by liking one person more than another.

Examples—

Deut. 21: 15—"If a man have two wives, the one loved, and the other hated . . ."

Mal. 1: 2-3—"Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob, but Esau I hated."
(See—*Rom. 9: 13*).

Luke 14: 26—"If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

Luke 16: 13—"No servant can serve two masters; for either he will hate the one and love the other; or else he will despise the one and hold to the other."

John 12: 25—"He that loveth his life (marg. soul) loseth it; and he that hateth his life (soul) in this world shall keep it unto life eternal."

2. Also 'hate' is sometimes used to denote unjustified and malicious feelings of animosity and bitterness on the part of the wicked towards persons who have not deserved evil.

1 John 2: 11—"But he that hateth his brother is in darkness; and knoweth not whither he goeth, . . . because the darkness hath blinded his eyes."

1 John 3: 14-15—"He that loveth not abideth in death, whosoever hateth his brother is a murderer."

3. But chiefly, 'hate' and 'hatred' indicate a right and proper feeling of dislike and aversion for that which is evil in nature or character.

Psalm 11: 5—"The Lord trieth the righteous: But the wicked and him that loveth violence his soul hateth."

Psalm 26: 5—"I hate the congregation of evil-doers, and will not sit with them."

Psalm 45: 7—"Thou hast loved righteousness, and hated wickedness. Therefore the Lord thy God hath anointed thee with the oil of gladness above thy fellows."

Prov. 8: 13—"The fear of the Lord is to hate evil."

Amos 5: 15—"Hate the evil, and love the good; and establish judgment in the gate."

Heb. 1: 8-9—"Of the Son, he saith, . . . Thou hast loved righteousness, and hated iniquity."

Rev. 2: 6 (The Church of Ephesus)—"But this thou hast, thou hatest the works (A.V. deeds) of the Nicolaitans, which I also hate."

(Fenton—"You hate the practices of the corruptors of the people, which I myself hate.")

This third Scriptural usage of the words 'hate' and 'hatred' is evidently the form used by Jesus in *Matt. 5: 43*,—"hate thine enemy'.

Coals of Fire

Hatred of sin, wickedness, iniquity, evil in all its forms—evil because it is evil, and opposed to the purposes of God—is a necessary corollary to all the good principles of the gospel of love. We must necessarily hate the evil intent of the enemy and the evil actions of the enemy, and must oppose the enemy 'unto blood', even unto death, while he is maliciously attempting to destroy us. There may not be much love in our hearts for the enemy while he is acting in such a manner; but the minute he is wounded, or surrenders, or is captured, and becomes a prisoner not committing further evil, the absence of hatred in our hearts for the individual is shown by the manner of our treatment of him, i.e., as described in *Rom. 12: 21*, we "heap coals of fire on his head," by feeding him, giving him drink, binding up his wounds, looking after his health, and by caring for him in general. So we are not hating our enemy as individuals, but we are hating the evil intent, the evil practices, and the evil methods, even as Christ hated the Nicolaitans.

In this paragraph, *vs. 43-48*, the teaching as to 'hate' is not an O.T. teaching, but a pernicious teaching of the scribes and Pharisees, a tradition of men. Christ vigorously objected to it, and contradicted it, commanding us to—"Love your enemies, and pray for them which persecute you." *Matt. 5: 44*. When this counsel is taken up with other Scriptures, it is seen that it is a direction for us as Christians in our private lives. We can have no recourse to revenge, or even to vengeance. From both O.T. and N.T. we learn that our Lord will attend to that. But Jesus said nothing here to give any one a leading to say that he had abrogated the Law.

Rom. 3: 31—"Do we then make the law of none effect through faith? God forbid: nay, we establish the law."

Our armies are carrying out the Bible teaching—opposing evil practices, but loving our enemies, i.e., having no hatred for them as individuals. Of course justice must be done. The Lord will see to that, in His own way, probably not according to the ideas of the C.O's, but more likely according to the way He has shown in *Rom. 13: 1-7*, viz., by the agency of human governments, acting on His behalf as “avengers for wrath” to all them that do evil, being “a terror . . . to the evil.”

Chapter 10

THE AUTHORITY OF THE OLD TESTAMENT

A peculiarity of Conscientious Objectors appears to be that they consider that the N.T. entirely supercedes the O.T., i.e., that any expression of ordinance or law, of doctrine or teaching given in the N.T. is more authoritative than any given in the O.T., or displaces it altogether. In fact, they seldom refer to the O.T., but appear to think, as many other self-styled Christians also do, that all that is necessary for them to believe is contained in the N.T., and also that all the “law” they need is given there. This is surely an unjustifiable attitude.

However, in “The Christian Conscientious Objector” pages 61 and 62, the Rev. James Bales states—

“We do not throw away the Old Testament because we maintain that it is not binding on Christians. We find in it God’s attitude toward obedience and disobedience, *but we do not find commands to the Christian*. We learn from Christ, not Moses. . . . There is no room for the New Testament unless the first one has become old.”

“The New Testament is clear in stating that though God may use such agents as pagan governments, fire, scourges, and so forth, that *He does not so use the Christians (Rom. 12: 19)*. We cannot follow *Gen. 9: 6* without violating *Rom. 12: 19* and *13: 4-6*. . . . (p. 63), *Gen. 9: 6* . . . says nothing about the Christian as an agent of vengeance.”

Many people appear to think, and often state that the N.T. abolished, abrogated, annulled, denied, displaced, repealed, repudiated, or superceded the “Law” of the O.T., and endeavor to support such a view by quoting such passages as—

John 1: 17—“For the law was given by Moses; grace and truth came by Jesus Christ.”

Rom. 10: 4—“For Christ is the end of the law unto righteousness to every one that believeth.”

Gal. 5: 18—“But if ye are led by the Spirit, ye are not under the law.”

Gal. 3: 13—"Christ released us from the curse of the law, having become a curse for us; for it is written, cursed is every one that hangeth on a tree.

Jesus and the Law

But there is nothing in these quotations to say that the law was abrogated, nor even to suggest that the Spirit is contrary to the law. Certainly the law was given by Moses, by grace of the Holy Spirit, and also grace and truth came by Jesus Christ; but the grace and truth of the Holy Spirit are not contrary to the law, neither do they cancel it. When Christ's salvation is accepted, and the lives and hearts of his servants are cleansed from all sin, they unconsciously but gracefully and truthfully obey the law. Thus Christ was the end of the law, but only to those that believed in Him; otherwise the law was not set aside. Only those led by the Spirit, i.e., the righteous believers, are not under the law; and this is because Christ by His fulfilment (but not abrogation) of the law of sacrifice, released them from the penalty of breaking the law. This however, does not release them from obeying the law of human governments unless such human law runs contrary to God's law.

On the other hand, Jesus stated in His Sermon on the Mount, that He came not to destroy the "Law" but to fulfil it.

Matt. 6: 17-18—"Think not that I came to destroy the law or the prophets, I came not to destroy but to fulfil. For, verily, I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all be accomplished."

So, then, "the law" or "the law and the prophets", have not been annulled, abrogated nor repudiated by Jesus Christ; rather, they have been upheld and confirmed by him.

The Law versus the Promises

Did the "Law" interfere with the "promises" made to Abraham or Noah? It was given to Moses after those promises had been made by God.

Gal. 3: 21—"Is the law then against the promises of God? God forbid; for if a law had been given which could make alive, verily righteousness would have been of the law."

Abraham, we are told believed God's promises, and this belief was counted unto him for righteousness. So the Holy Spirit, speaking through Paul, confirms the righteousness of Abraham, and that such was not cancelled by the "law" given through Moses. Also the promises of God made to His saints, such as Noah and Abraham, before the time of Moses, were not set aside or cancelled by the "law". They were given unconditionally by God, and will remain in perpetuity, until fulfilled in due time.

Again, we find that the Holy Spirit states through Paul in

Romans 3: 31—"Do we then make the law of none effect through faith? God forbid: nay, we establish the law."

These three quotations from statements made by Jesus Christ or the Holy Spirit ought to be sufficient to put a quietus on any glib pronouncements that the law has been abrogated by the teachings of Jesus, or that the "Promises to the Fathers" are also done away with, seeing that the whole O.T. is, according to such speakers and writers, of no further value to the Christian.

As a matter of fact, the O.T. was the only textbook of Scripture which the early Christians had for a long time; and it is frequently referred to in the N.T. as the Scriptures. It is interesting to note that the N.T., through and through, contains scores of references to the O.T. Such references are found as follows—In The Gospels—229; The Acts—58; The Epistles of Paul—178; Hebrews—86; The General Epistles of James, Peter, John and Jude—53; and Revelations of Jesus Christ—243. These total up to 847 references in the N.T. to O.T. scriptures.

The following Scriptures are worth considering—

Luke 16: 16-17—"The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass away, than for one tittle of law to fail."

Our friend, Mr. Bales quotes *vs. 16*: but not *vs. 17*. Why not? Is it too difficult to explain away? But as heaven and earth have not passed away yet, so not one little iota of law has been abrogated, nor has it failed, nor has it been interfered with, except by fulfilment by Jesus Christ, or the completion of its purpose.

The Teaching of the Law, the Prophets and the Psalms

Luke 24: 25-27—"And he said unto them, O fools, and slow of heart to believe in all the prophets have spoken! Behoved it not the Christ to suffer these things, and to enter into glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself."

Even after the resurrection, after He had, by His sacrifice, fulfilled the law of sacrifices, he continued to teach His disciples of all that the law and the prophets taught concerning Him. Have any of us, then, any right to ignore or discount the O.T. Scriptures by refusing to consider them as from the Lord? If He called the two disciples to whom He was talking, "fools", because they had not yet seen that Jesus was the fulfilment of the O.T. Scriptures referring to Him, what, O what, would He call some today, who so slanderously despise those same scriptures.

Luke 24: 44—"And he said unto them, These are my words which I

spake unto you, while I was yet with you, that all things must be fulfilled which are written *in the law of Moses, and in the prophets, and in the psalms* concerning me."

This is the concluding part of His conversation with the disciples on the road to Emmaus; and He refers to what He had said in the Sermon on the Mount, *Matt. 5: 17-18*, but He adds to that by including the Psalms. As the term "Psalms" was often used to refer to all the "Writings" outside of the Law and the Prophets, we see that Christ was here referring to the whole O.T., and confirming it as Scripture to resort to.

N.T. Examples

John 1: 45—"Philip findeth Nathaniel, and saith unto him, we have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

Philip and Nathaniel, quite evidently, were good students of O.T. scripture, for they knew the law and the prophets sufficiently well to realize early in the ministry of Jesus, that He was the prophesied Messiah. Many of our C.O's, as indeed other Christians, should take this example to heart.

John 5: 45-47—"Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me. But *if ye believe not his writings, how shall ye believe my words?*"

This Scripture is a very pertinent one for C.O's, for here He was talking at the Pool of Siloam to the Jews on the occasion when He healed on the sabbath day a man that had been crippled for 38 years. The Pharisees were critical of Him because He healed on the Sabbath day. He was critical of them, because they believed not the writings of Moses, and suggested that because of that, they would not believe His words either.

This is truly applicable to modern times.

Acts 3: 22-23; 10: 43; 26: 22—

"Moses indeed said, a prophet shall the Lord God raise unto you from among your brethren, like unto me; and to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be that every soul, which shall not hearken to the prophet, shall be utterly destroyed from among the people."

"To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins."

"I stand this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come."

Paul here refers to the prophecy made by Moses, concerning the coming of Christ—*Deut. 18: 15-19*. In the last verse of the quotation, Paul is standing before Festus and Agrippa testifying that the prophecy of Moses was fulfilled in the coming of Christ, Who—"must suffer, and how that

he first by the resurrection of the dead should proclaim light both to the people and the Gentiles." The lesson here for us, is that if this prophecy of Moses was fulfilled, as it was, then why should we not accept the truthfulness and the teachings of the whole of the Old Testament.

Acts 17: 11—"Now these (the Jews of Berea) were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining (A.V. searched) the scriptures daily whether these things were so."

If the Bereans could then search the Scriptures daily to see "whether these things were so", why should not our present day objectors search the same Scriptures together with the New Testament, daily hunting for the truth, and accepting it when found?

1 Cor. 10: 6-12—"Now these things were an example to the intent we should not lust after evil things as they lusted. . . . *11*. Now all these things happened unto them for examples; and they are written for our admonition upon whom the ends of the ages are come.

All these things in the O.T. were written for our information, and no one has any right to discard or discount in any way the teachings contained therein or to even suggest that such have no binding on the Christian. Such teachers are likely to be severely condemned.

2 Thess. 2: 9-12.

Hebrews 5: 5; 8-9; 11-12—

"So Christ also glorified not himself.

"Though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all of them that obey him the author of eternal salvation."

"Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing. For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God."

In this Epistle, written to the descendents of the Twelve Tribes who had been brought up on the Scriptures, the inspired writer most emphatically states that they have now become dull of hearing, so much so indeed, that they themselves need instruction again in the very "a-b-c" of the Law and the prophets and the Psalms—i.e., the Oracles of God.

If that was so then, in Paul's day, the beginning of the end of the ages, how much more so it is in the closing period of the latter times, when so much of our Scripture is derided, and human choice made between this and that Scripture, some accepted and some rejected, as though the Holy Spirit was not the infallible Spirit of God the Father and God the Son when He inspired the said Scriptures.

The Law versus Grace

A full explanation of the relation of the "law" to our life under grace would require a long article; but briefly, the moral law and the kingdom

law were not made void nor abrogated. It is only the ceremonial law that is abolished. Why is this? It is explained in the Epistle to the Hebrews and we quote from the same.

Hebrews 9: 11—"But Christ having come a high priest of the good things
 12 to come . . . not . . . through the blood of goats and calves, but
 through his own blood, entered once for all into the holy place, having
 22 obtained eternal redemption. And according to the law, . . . all things
 are cleansed by blood, and apart from the shedding of blood there is
 24 no remission. For Christ entered not into a holy place made with
 hands . . . but into heaven itself, now to appear before the face of
 25 God for us: nor yet that he should offer himself often. . . . So Christ
 28 himself, having been once offered to bear the sins of many, shall
 appear a second time, apart from sin, to them that wait for him, unto
 salvation."

Hebrews 10: 1—"For the law having a shadow of the good things to come,
 . . . it (marg.) can never with the same sacrifices year by year, which
 3 they offer continually, make perfect them that draw nigh. But in
 4 those sacrifices there is a remembrance made of sins year by year. For
 it is impossible that the blood of bulls and goats should take away
 9 sins. Then hath he said, Lo, I am come to do thy will. He taketh away
 10 the first, that he may establish the second. By which will we have
 been sanctified through the offering of the body of Jesus Christ once
 12 for all. But he, when he had offered one sacrifice for sins forever, sat
 18 down on the right hand of God. . . . Now where remission of these is,
 there is no more offering for sin."

The Inter-relation of the O. and N. Testaments

By these quotations from *Hebrews*, chapters 9 and 10, it is seen that Jesus Christ the Son of God, having taken on Himself the sins of the world, was cursed for our sakes, and sacrificed on the "tree". But, as His sacrifice was "once for all"—"one sacrifice for sins forever", there can be no more shadow sacrifices. Thus the ceremonial law is fulfilled in Christ Jesus. Jesus came, as He told us, not to destroy the law or the prophets, but to fulfil them. *He did not annul the ceremonial law, but He fulfilled it in His own Person.* There yet remains the moral law, and the kingdom law, as enumerated in the O.T. And they are just as obligatory on us to obey, as they were on the people of O.T. times. No amount of ignorance, negligence, sophistry, or specious arguments, can free us from that duty. So the O.T. is still as great an authority to us as the N.T. Christ stated that not one jot nor tittle of the law should pass till all be fulfilled. And *He personally fulfilled the ceremonial law* by permitting Himself to be sacrificed for our sakes, *once for all and for all time.* Consequently, He is our Guarantor that all other parts of the law will be also fulfilled.

When one stops to consider the comparative values of the Old and the New Testaments, and further, to consider what value the latter

would have without the former, if all 847 references to the O.T. were removed from the New Testament, one is not surprised to see the comparative ignorance of the purposes of God's plans for the redemption of this world, nor the scripturally unsupported claims so many sects and factions put forward in upholding their opinions.

For example, one writer, Harris F. Rall, published in 1918 his book "The Teaching of Jesus". In one chapter on "The Kingdom as a gift of God," he refers to the Book of Revelations as—"a book of visions and symbols which make it one of the most obscure writings." One can only remark, that if this author had taken the trouble to study carefully the 243 references in that book to Old Testament Scriptures, relying on the Holy Spirit for enlightenment as did the Prophets and Apostles, he would not have found it an obscure writing, but a veritable lamp spreading light abundantly to his mind, heart and soul; and he might have become a beacon light to many others.

The Old Testament is an integral part of the New Testament, and the latter cannot be properly understood without a thorough knowledge of, and frequent reference to the former. The Ceremonial Law was fulfilled by and in the Person of Christ; and so though not actually annulled, is now out of commission, as Christ "offered one sacrifice for sins forever"—*Heb. 10: 12*.

Outside of this, all the "Law" whose mission has not otherwise been accomplished, and all the "Prophecy" that has not yet been fulfilled, are yet Holy Scripture to us, ordained of God; and as Christians, it is our duty to accept and obey the instructions given there, both as regards Kingdom Law and Spiritual Law, and both for this life on earth, and for the life to come in heaven.

Chapter 11

THE NEW COVENANT

Before studying the New Covenant, a brief examination of the previous covenants God made with man might be of great help to understand the subject of this chapter better.

In Dr. C. I. Schofield's Reference Bible, pages 1297-8, we have a outline of them as follows—

The Eight Covenants of the Old Testament

1. The Edenic Covenant—*Gen. 1: 26-28; 2: 15-20*.
Condition of the Life of Man in Innocency.

2. The Adamic Covenant—*Gen. 3: 14-19*.
Conditions of the Life of Fallen Man;
Gives Promise of a Redeemer.
3. The Noahic Covenant—*Gen. 9: 1 ff.*
Establishes Principle of Human Government.
4. The Abrahamic Covenant—*Gen. 15: 18 ff.*
Founds the Nation of Israel;
Confirms, with additions, the Promise of Redemption.
5. The Mosaic Covenant—*Exod. 19: 25 ff.*
Condemns all Men—"For that all have sinned".
6. The Palestinian Covenant—*Deut. 30: 1-10*.
Secures the final Restoration and Conversion of Israel.
7. The Davidic Covenant—*2 Sam. 7: 8-17*.
Establishes a Home for the Israel People Secure from Affliction
by Invasion.
Establishes the Perpetuity of the Davidic Family (fulfilled in
Christ—*Matt. 1: 1; Luke 1: 31-33; Rom. 1: 2-3*).
Establishes the Perpetuity of the Davidic Kingdom, over
Israel and over the whole Earth, to be fulfilled in and by
Christ (*2 Sam. 7: 8-17; Zech. 12: 8; Acts 15: 14-17;*
1 Cor. 15: 24).
8. The New (or Everlasting) Covenant—*Jer. 31: 31-34;*
Hebrews 8: 6-13.
Rests upon the Sacrifice of Christ;
Secures the Eternal Blessings, under the Abrahamic Covenant
of all who believe.
It is absolutely unconditional;
Since no responsibility is committed to man,
It is final and irreversible.

Remarks on the Eight Covenants

1. *The Edenic Covenant*—Man was created on the Earth and was given dominion over all created life. But *this covenant was conditional*, the condition being, that he was not to eat of the tree of knowledge of good and evil. But Adam disobeyed, and suffered the penalty—death—i.e., he lost immortal life.
2. *The Adamic Covenant*—*This was an unconditional covenant*, for man had to suffer for breaking the primary covenant. He was to suffer by the general sorrow of life; by living under conditions of burdensome labour; and by living under conditions of mortality. At the same time, God cursed the Earth and all living creatures on account of man's sin, and He also cursed the serpent as being the agent of man's temptation. God, however, did promise that through the "seed" of man, a Redeemer should come. Further, He planned that in the Kingdom Age (the time of Christ's reign on Earth), as shown in *Rom. 8: 20-21*,—"For the creation was subject to vanity, not of its own will,

but by reason of him who subjected it in hope that creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God."

3. *The Noahic Covenant*—is also absolutely unconditional, and is established for perpetual generations, as long as the token in the sky, i.e., "the bow in the cloud" lasts, and as long as the earth remaineth, as long as day and night shall not cease. Under this covenant, man's relation to the earth, as under the Adamic Covenant, is to continue. Also human government is established, with special reference to murder, and governmental penalty for the same to be administered by human means. As this is a permanent covenant "for perpetual generations", this provision is established to be operative as long as seed-time and harvest, cold and heat, summer and winter do not cease. This is God's covenant or promise, and as He does not lie nor change, and as He performs what He promises, this law of justice cannot be safely ignored by any one, C.O. or otherwise, as it has not been abrogated, and as serious penalty is to be meted out to the so-called Christian who refuses to obey it—2 Thess. 2: 10-12.
4. *The Abrahamic Covenant*—was also unconditional. By it the Noahic Covenant was extended, by promising Abraham, that he was to become the progenitor of lines of kings, and that from him was to be developed a great nation. He himself was to be blessed and to be a blessing, and to have his name made great. Those that blessed or cursed him or his nation were in turn to be blessed or cursed by the Lord. Also he was to be a blessing to all the nations of the earth. This has been fulfilled by a natural posterity—"the dust of the earth"—who have come into possession of the gate of their enemies; and also by a spiritual posterity—"the stars of the heaven", and by Abraham's seed, the Lord Jesus Christ. This latter portion of the covenant extends and makes more definite the promise of the Adamic covenant concerning the "seed of the woman." This covenant, be it remembered, is entirely unconditional.
5. *The Mosaic Covenant*—is a conditional covenant, as was the first or Edenic covenant. By it, the "Law" was given to the Israelites by God by the hand of Moses. The Law was given in three divisions—(a) the Commandments—expressing the righteous will of God; (b) the judgments—governing the social and civil life of Israel; and (c) the ordinances—governing the religious life of the people. This covenant was largely conditional—

Exod. 19: 5-6.—"Now therefore if ye will obey my voice indeed, and keep my covenant, then shall ye be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." (Amer. Stand. Ver.).

The "believing" and "obeying" Christian is not under the Mosaic Covenant, but under the New Covenant of Grace.

6. *The Palestinian Covenant*—is also conditional, giving the conditions required of Israel to enter and to fully occupy the land of promise. On account of failure to render full obedience to the laws of the Lord, Israel has never, as yet, possessed the whole land, as promised in the Abrahamic Covenant. This covenant is divided into seven parts or prophecies—(i) Dispersion for disobedience; (ii) The future repentance of Israel while in the dispersion; (iii) The return of the Lord; (iv) Restoration to the land; (v) National conversion; (vi) The judgment of Israel's oppressors; (vii) National prosperity.
7. *The Davidic Covenant*—was made with David, and like the Abrahamic Covenant, was unconditional. By its provisions, (a) it established a home for the Israel people, where they could gather after their wanderings following their captivity, and where they could rest securely from fear of invasion by—"the children of wickedness"; (b) it established the Kingdom of Israel forever, so the kingdom must be still in existence, though not now known by its original name; (c) likewise it established the family of David as the ruling house of Israel throughout its generations. This was unconditional, but if any ruling member of this family or house was to "commit iniquity", he would be chastised by the Lord "with the rod of men, and with the stripes of the children of men"—i.e., the Lord's vengeance was to be carried out by human means, as was provided for in the Covenant with Noah, and as predicted by the Holy Spirit in *Romans 13: 1-7*; but the House of David would not be disinherited; consequently the Covenant would not be subject to abrogation.
8. *The New, or Everlasting, Covenant.* *Hebrews 8: 6-13; Jeremiah 31: 31-34; 32: 37-40; Isaiah 61: 8*—This Covenant was promised to both the House of Israel and the House of Judah, but according to prophecy —*Jer. 31: 33*—it would only be actually made with the House of Israel. It is absolutely unconditional, and since no responsibility was to be committed to man, it is final and irreversible. It rests upon the Sacrifice of Christ, and secures Eternal Blessedness, under the Abrahamic Covenant, to all who believe.

Old Testament Predictions of the New Covenant

Isaiah 11: 1-12—Vs. 1—"And there shall come forth a shoot out of the stock of Jesse . . . and the Spirit of the Lord shall rest upon him . . .

- 4 With righteousness shall he judge the poor, and reprove with equity the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked . . .

- 9 They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Jeremiah 31: 31-34—"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers

in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband
 33 unto them, saith the Lord. But *this is the covenant* that I will make with the house of Israel after those days, saith the Lord; I will put my law in their inward parts, and in their heart will I write it; and I
 34 will be their God, and they shall be my people; and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them to the greatest of them, saith the Lord; for I will forgive their iniquity, and their sin will I remember no more."

Jeremiah 32: 37-40—"Behold I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again into this place, and I will
 38 cause them to dwell safely; and they shall be my people, and I will be their God: and I will give them one heart and one way, that they may fear me forever; for the good of them, and of their children
 40 after them: and I will make an *everlasting covenant* with them, that I will not turn away from following them, to do them good; and I will put my fear into their hearts, that they shall not depart from me.

Institution of the New Covenant

Matt. 26: 27-28 (Mark 14: 24; Luke 22: 20)—"And he took a cup, and gave it to them, saying drink ye all of it, for this is my blood of the *new covenant*, which is shed for many unto remission of sins."

2 *Cor. 3: 5-6*—"But our sufficiency is from God; who also made us sufficient as ministers of a *new covenant*; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

Hebrews 8: 6-13—"But now hath he obtained a ministry the more excellent, by how much also he is the mediator of a *better covenant*,
 7 which hath been enacted upon better promises. For if that first covenant had been faultless, then would no place have been sought
 8 for a second. For, finding fault with them, he saith, Behold, the days come, saith the Lord, That I will make a *new covenant* with the house
 9 of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to lead them forth out of the land of Egypt; for they continued
 10 not in my covenant, and I regarded them not, saith the Lord. For *this is the covenant* that I will make with the house of Israel after those days, saith the Lord; I will put my laws in their mind, and on their heart also will I write them; and I will be to them a God, and
 11 they shall be to me a people: and they shall not teach every man his fellow-citizen; and every man his brother, saying, Know the Lord: for all shall know me, from the least, even to the greatest of them.
 12 For I will be merciful to their iniquities, and their sins will I re-
 13 member no more. In that he saith, A *new covenant*, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away."

Hebrews 9: 15—"And for this cause he is the mediator of a *new covenant*, that a death having taken place for the redemption of the transgressions that were made under the first covenant, they that have been called may receive the promise of the eternal inheritance."

Hebrews 10: 15-17—"And the holy spirit also beareth witness to us, 16 for after he hath said, *This is the covenant* that I shall make with them after those days, saith the Lord: I will put my laws in their heart, 17 and upon their mind will I write them; then saith he, And their sins and iniquities will I remember no more."

General Consideration

As with the Old Testament, so with the Old Covenant, many Conscientious Objectors state that we are now living under the New Covenant, and that consequently the Old Testament has no longer any authority. This claim must be considered in the light of the Scriptures themselves. There appears to be a tendency in the writings of some C.O's to confuse the terms "Old and New Testaments" with the terms "Old and New Covenants". For example, Mr. James Bales, already quoted, writes—"There is no room for the New Testament unless the first one has become old."

In the Hebrew Scriptures, the term for "Covenant" is "berith", which means a compact or agreement; and in the Greek Scriptures the term for Testament is "diatheke", meaning a complete or full arrangement or dispensation. Thus the Hebrew "berith" and the Greek "diatheke" were almost identical in meaning. In Biblical significance, the two terms "Covenant" and Testament" have generally been considered as being synonymous. But in modern usage, though the word Covenant retains its ancient meaning, the word Testament does not now signify the idea of agreement or compact.

Further, in present every day usage, the term "Old Testament" is now applied to the complete canon of Hebrew Scriptures, being the revelations from the Deity before the Advent of Christ; and the term "New Testament" is applied to the revelations given after His Advent, as contained in the canon of Greek Scriptures as adopted by the modern Christian Church. If these modern usages of the two terms were generally accepted by C.Os. there would probably be less confusion of ideas as to their relative distinctions.

Unconditional Covenants

On considering the eight different Covenants mentioned in the Old Testament, we find that five of them were unconditional, that is that their provisions have been and will be carried out by God our Father, irrespective of what man does about them. These are—Adamic, Noahic, Abrahamic, Davidic and the New Covenants.

These Covenants were to be permanent, perpetual, and their promises were to be performed by that Lord faithfully. Very possibly, because the Lord foresaw, that unbelievers would suggest that all the Covenants

were abrogated by the New Covenant as given in *Hebrews 8: 6-13*, He attached guarantees in terms of the order of nature to these covenants to show that they could not be abrogated.

To the Noahic Covenant were added the following items—(a) “While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease;” (b) “This is the token of the covenant which I make between me and you . . . for perpetual generations; I do set my bow in the cloud, and it shall be for a token of the covenant between me and the earth.” *Gen. chaps. 8: 22 & 9: 12-13*.

And to the New Covenant, following on in the narrative without a break were given similar guarantees. “Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night, which stirreth up the sea, that the waves thereof roar; the Lord of hosts is his name; If these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from before me forever.” *Jeremiah 31: 35-36*.

All the physical phenomena mentioned—ordinances, as the Lord calls them—seedtime and harvest, cold and heat, summer and winter, day and night, perpetual generations, the bow in the cloud, sun and moon and stars, the roaring of the waves of the sea—these are all with us yet and so will probably continue to be with us until God’s plans and purposes have been fulfilled. Consequently the Noahic and New Covenants are still in force. And so also, the three other non-conditional covenants, the Adamic, Abrahamic and Davidic. None of these five can be abrogated.

Conditional Covenants

The only conditional covenants were the Edenic, Mosaic and Palestinian Covenants. The first became non-effective immediately on the sinning of Adam and Eve by eating of the Tree of the Knowledge of Good and Evil. The Palestinian Covenant never became fully effective, as the Israelites never occupied all the land given to Abraham. This was because of the disobedience of the Israelites and of their falling away from the faith and worshipping the gods of the Canaanites. Only the Mosaic Covenant is left for consideration. That this is the one intended for replacement by the New Covenant is shown by the fact that it is referred to in the prophecy as—“the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake.” *Jer. 31: 32*.

Thus it is seen that only the Mosaic Covenant was replaced by the New Covenant. But some of our C.O. friends have so confused the covenants with the testaments, that now many of them are of the opinion that the whole of the Old Testament has been done away with or abrogated by the New Covenant. What a shame to delude people with such teaching!

A Better Covenant

The New Covenant was to be a "better covenant" for several reasons, viz., (i) it was to be unconditional as were the Adamic, Noahic, Abrahamic and Davidic Covenants; (ii) it was not to be so much concerned with temporal affairs, such as the law, justice and righteousness, as with spiritual matters, as love, mercy, truth, and peace; (iii) it was not to be a covenant where obedience was due to fear of the law, but due to a willing heart and mind; (iv) it was to be based on an accomplished redemption, not a future one, *1 Cor. 11: 25*; (v) it would secure the future conversion and blessing of Israel for all time.

This New Covenant was instituted by Jesus in the Last Supper, *Matt. 26: 27-28*—"Drink ye all of it, for this is my blood of the new covenant, which is shed for many unto the remission of sins."

When it is finally put in full force, the condition of the redeemed House of Israel (including the Body of Christ—the Church), and of the world at large, will be vastly different to what it is now, when its beneficial effects are found only among the few who have willingly accepted Christ's salvation.

Jeremiah 31: 33 & Hebrews 8: 11-12—"After those days, saith the Lord; I will put my laws into their mind, and on their heart also will I write them: and I will be to them a God, and they shall be to me a people. . . . For all shall know me, from the least, even to the greatest of them. For I will be merciful to their iniquities, and their sins will I remember no more."

Transition Period

A careful consideration of the results of the New Covenant and comparison of such with the present state of the world will indicate immediately—(i) That such results are not present in the remnant of the House of Judah, as now known to the world—the Jews: (ii) neither are they present in any nation or nations which might be representatives of the House of Israel (unrecognized by the world or themselves): (iii) and these conditions are not present in the world at large, especially that—"all shall know me, from the least even unto the greatest."

So then we must conclude that the New Covenant is not in full force yet. Further studies reveal that it will not be put into full effect by the Lord Jesus Christ until He returns to His Kingdom on Earth. So all the long period between His First and Second Advents—the period known as "the latter times" or "the latter days", as denominated by both O.T. and N.T. scriptures—is but a transition period, a changing from one to the other, from the Old Covenant to the New. But in our time the progress is continually becoming slower, as evidenced by the question of the scoffers in the last days—"Where is the promise of his coming?"—

2 Peter 3: 4. This transition period lasts from the time when the New Covenant was instituted by Christ just before His sacrifice after His First Advent, right through to His Second Advent, when He forgives the sins and iniquities of the Children of Isreal, and they become again His people.

All who have accepted the salvation offered by our Saviour, Jesus Christ, are under the New Covenant? but all others are still living under the Old Covenant. Consequently, the C.O's are not correct in claiming a right to exemption from the fighting services; for the New Covenant not yet being fully enforced by the Lord, the governments of the world, that is, "the powers that be", are still acting under the Covenant of Noah, as endorsed by the Mosaic Covenant, and confirmed by Christ and His Holy Spirit (*John 19: 11; Rom. 13: 1-7; 2 Pet. 2: 13-17*). Thus, all Christians, in any or all countries, including those of Rome at the time of Nero, and to whom Paul was writing, are obligated by the Spirit not to resist "the powers that be", for in doing so, they resist or withstand the ordinance of God. All such are enjoined to serve the king or his representatives "for conscience sake" and "for the Lord's sake."

Chapter 12

"PEACE, AND THERE IS NO PEACE"

There appears to be great confusion in the minds of many Christians, especially in those of "professing" Christians, as to just what peace is. They do not seem to understand that the "peace of God" is not the same as peace on earth; they apparently fail to distinguish between "Outward" peace, and "Inward" peace.

Outward and Inward Peace

"Outward peace" is only a condition of non-fighting, quietness, apparent tranquility, or the appearance of being on good terms individually with our neighbors and acquaintances, and internationally on good terms with peoples, nations, and countries. Often it is simply just a mask for hatred, lust or covetousness, for social, economic, political or international iniquity. Paul recognized this, for he advised Christians—*Rom. 12: 18*—"If it be possible as much as lieth in you, be at peace with all men." Thus we see, the Holy Spirit, for Whom Paul spoke, recognized that peace was the ideal condition for the community or the nation, but He also recognized that no man by his own efforts alone could preserve such peace. So this admonition of Paul's does not conflict with or contradict the instruction—"that ye must needs be in subjection . . . for conscience sake."

"Inward peace" is the condition of the mind, soul and heart of the Christian believer after he has repented and received remission of sins; then salvation comes to him, and he is filled with peace.

John 14: 27—"Peace I leave with you: my peace I give unto you; not as the world giveth give I unto you."

Phil. 4: 7—"And the peace of God which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

Job 22: 21-22—"Acquaint now thyself with him (God), and be at peace; Thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart."

This latter admonition, given about five thousand years ago, is from one of the wisest of God's many earthly saints.

The Lambeth Conference

The Lambeth Conference of 1930, considered this matter of "peace". The following extracts are from the report of their proceedings—

"War as a method of settling disputes is incompatible with the teaching and example of our Lord Jesus Christ"—p. 46.

"Economic interdependence will never by itself prevent war."—p. 101.

"Peace is founded on truth, justice, and goodwill."—p. 104.

The god of this World

Now let us see what the chief impediment to the presence of peace in the world actually is. *Luke 4: 1-13* relates that Jesus was led by the Spirit into the wilderness, where He was tempted of the devil for forty days. At the end of this long and trying period of temptation, when no doubt He was weak and weary in body and mind, the devil subjected Him to a series of very strong temptations in an attempt to subject Christ's will to his own. Knowing that Christ was the Son of God, and was one day to become King of this Earth, he then and there offered Him all the kingdoms of the inhabited earth immediately, if only He would worship him, Satan, instead of God the Father.

Luke 4: 5-7—"And he led him into a high mountain, and showed him all the kingdoms of the world in a moment of time. And the devil said unto him, 'To thee will I give all this authority, and the glory of them; for it hath been delivered unto me; and to whomsoever I will I give it. If thou therefore shall worship me, it shall all be thine'."

Thus the devil claimed to be ruler of all the world. And his claim is confirmed by the Scriptures.

John 12: 31—"Now is the judgment of this world; now shall *the prince of this world* be cast out."

John 14: 30—"I will no more speak with you, for *the prince of the world cometh.*"

John 16: 6-7 & 11—"If I go, I will send him (the Comforter) unto you. And he, when he is come, will convict the world in respect . . . of judgment, because *the prince of this world* hath been judged."

2 Cor. 4: 4—"In whom *the god of this world* hath blinded the minds of the unbelieving that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them."

1 John 5: 19, R.V.—"The whole world lieth in the evil one."

Now, knowing that Satan—the Devil—the Adversary—is the prince or god of this world, it is quite out of the question for peace to be established on the earth while he is the ruler. Even if "peace is founded on truth, justice, and good-will," Satan will prevent these conditions from being factors influencing general conditions for peace while he is in control. In spite of this, Conscientious Objectors, and also many other "professing" Christians, appear to take it for granted that we should do or should agree to anything, other than defending ourselves, that will bring peace without fighting, i.e., they apparently are willing to accept "peace at any price". Again, they appear to teach, and some of them do so teach, that this is the ideal that Christ taught. But one must emphatically disagree with such a view, and with such an assumption as regards the teachings of Christ and the Holy Spirit on this question.

Christ and Peace on Earth

Very distinctly Christ told us that He did not come to give peace on the earth.

Matt. 10: 34—"Think not that I came to send peace on the earth; I came not to send peace, but a sword."

Comment by S.I. Bible—"I am not come to spread 'outward' peace and prosperity through the world as many expect; nay, through the corruption of their own hearts, many will make my gospel of peace with God and men an occasion of terrible hatred and persecution against the steady believers and teachers of it."

Luke 12: 49-52—"I came to cast fire on the earth; and what will I if it is already kindled? . . . Think ye that I am come to give peace in the earth? I tell you, Nay, but rather division."

Comment by S.I. Bible—"The Lord was not the author but the innocent occasion of the division. The division was produced by the perversity of men, who loved darkness rather than light, and therefore hated the light, and persecuted everyone that followed it."

These statements of our Lord are very pointed: there is no getting away from them. They indicate that it is no part of His plan for the redemption of the world to bring this kind of peace upon it.

The Song of the Angels

Whence then, did such a false idea of peace arise? It would appear to have been implanted in the minds of the public at large, and also in those of "professing" Christians, by the repeated proclamation, over and over again, at the Christmas season, of the Authorized Version translation of the Message of the Angels and their song at the birth of Jesus—

Luke 2: 14 (A.V.)—"Glory to God in the highest;
And on earth peace, goodwill among men."

By this rendition, we are to understand that there was at the time of Christ's birth, and there has been until now, peace and goodwill among men on earth, as there was then and is now Glory to the Great God on High.

That this translation has not been and is not now correct has been shown all down through the centuries from Christ's time until the present, January, 1945, during which ages there has been an almost continuous succession of wars, based mostly on lust, greed, and covetousness for power and possession. Major H. G. L. Strange, of Winnipeg, published the following statement in October, 1938—"In the 538 years since 1400 A.D. (i.e., during the period in which the Christian religion has had its greatest impact and influence on the world at large—HWW), there has been peace over the entire world for only 51 years, and of that 51 years, 25 were between 1800 and 1900, and 10 between 1900 and 1938. Also that during that period of 538 years, France has been at war 300 years, Russia 261 years, Austria 238, Great Britain 232, Spain 213, Turkey 192, Germany 187, Italy 117, Holland 106, Portugal 40 and even the United States 27 years." This summary of years of war during a period of 538 years, is alone sufficient to show that the text of the Authorized Version of the Song of the Angels is not correct.

The proper translation of this Song is given in the English Revised and the American Standard Versions, and it is as follows—

Luke 2: 14 (R.V.)—"Glory to God in the highest; and on earth peace among men in whom he is well pleased."

The truth and correctness of this translation is confirmed by the fact that seven other modern translations directly from the original Greek text, though couched in slightly different words, all convey the same conception. These are—the Douai Bible, the 20th Cent. N.T., and the versions of Moffat, Fenton, Weymouth, Godspeed and Knoch (literal translation). The meaning, as given in these translations, is simply that peace is found among the "believing" or true followers of Jesus Christ, i.e., the right living men, or "men of goodwill". That means that real peace is not found among the people of the world at large. That being so, we can expect "wars and rumors of wars"—*Matt. 24: 6*—with oppression and all its hideous results, so long as the world does not accept Christ as Saviour and King. In the meantime then, it is necessary to serve the

leaders of all our Christian countries, and in the army if it is so ordered, to strengthen their arms and swords in their efforts to protect us from the conquering adventurers who grasp for power.

Spiritual Renaissance

When Satan is dispossessed of his lordship as prince or god of this world, and when the Kingship of our Lord Jesus Christ is recognized by His People, then shall come true the following affirmation from the Report of the Lambeth Conference of 1930, p. 101,

"Only a spiritual renaissance can ensure the peace of the world"; and p. 104—

"Our only hope lies in the reverent allegiance to the Person of Christ, whose law is the Law of Love, in acceptance of His principles, and reliance on His power."

When the world accepts the peace of God which passeth all understanding, as taught above, then and then only, will come outward peace: but until then and not till then, we cannot be truly conscientious in not accepting military service for the protection of our country, in fulfilment of our duty to God to love our neighbors as ourselves.

Chapter 13

THE SABBATH MADE FOR MAN

A Day of Rest

The observance of the Sabbath as a day of rest and refreshment, a day for the worship of God and the study of Scripture, is stressed throughout the Scriptures of both the Old and New Testaments.

Gen. 2: 1-2—"And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it; because that in it he had rested from all the work which God had created and made."

The day was made holy because God had rested on that day, A further reason for its being observed was given by Moses, when he reminded the Children of Isreal that they had been servants in the land of Egypt, and that they were delivered from bondage only by the mighty power of God Himself—*Deut. 5: 13-15*. This servitude was very onerous, and probably included continuous work from day to day throughout the year. But now, as servants of God, they were to have the seventh day

as a Sabbath (i.e., cessation, or rest) unto the Lord. No work was to be done by any member of the family, or any servant, or any stranger present on business or pleasure, or by any domestic beast of burden, in order that all should have rest on that day.

This day of rest was considered so important, that provision for it was made in the Decalogue as the Fourth Commandment.

Exodus 20: 8-11—"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth; the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it."

Over and over again, the sabbath is stressed as a day of rest. The need of this requirement is confirmed by many investigators who have shown scientifically the need of one day's rest in seven. This has been shown particularly in England in this present war; one day's rest in seven has had to be provided for war workers in industry to preserve their health, and to prevent lag in output due to fatigue and weariness.

A few further passages might also be quoted, though it is not necessary to refer to many.

Exod. 23: 12—the seventh day is a day of rest.

Exod. 31: 13-17—it is a sign between me and you throughout all generations: keep the sabbath for "a perpetual covenant."

Neh. 10: 3—commercial transactions forbidden on that day; do not buy on the sabbath.

Psalms 92—a song of praise for the sabbath day.

Isaiah 56: 1-7—that keepeth the sabbath day from profaning it.

Isaiah 58: 13-14—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of the Lord honourable; and shall honour it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight in the Lord; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

Ezek. 20: 11-26, vs. 20—"Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."

O.T. Exceptions

However, in spite of the emphasis placed on obedience to this command, there were certain exceptions made for priests and soldiers, whose duties made work on the sabbath day obligatory.

1. Priests—

Lev. 24: 1-9, vs. 8—"Every sabbath he shall set it in order before the Lord continually; it is on behalf of the children of Israel, an everlasting covenant."

This duty was the preparation and care of the weekly offering of olive oil, cakes made from fine flour, and frankincense. Though this service, duty or work required to be done every sabbath, it was necessary in order to carry on the work of the sabbath properly; so an everlasting covenant was made with the priests, Aaron and his sons, to do this service on the sabbath day on behalf of Israel. After the offering was made, the food was for the priests, to be eaten in a holy place. It would, no doubt, be quite sufficient, as each cake or loaf was made from two-tenths of an ephah, equal to one-fifth of an imperial bushel, or twelve pounds of flour.

2. Priests—

Numbers 28: 9-10—"And on the sabbath day two he-lambs of the first year without blemish, and two tenths part of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every sabbath, beside the continual burnt offering, and the drink offering thereof."

This is, no doubt, the same offering as referred to in the previous paragraph, but as seen before, the work was contrary to the command to do no work on the sabbath day. However, it was permitted as it was necessary and was required on behalf of the Israelites at the regular temple service every sabbath.

3. Soldiers. The Guarding of the Young King Joash on a Sabbath.

2 Kings 11: 4-16 (2 Chron. 22: 10 to 23: 15); vs. 5-8—"And he (Jehoida, the High Priest) commanded them saying, This is the thing that ye shall do: a third of you that come in on the sabbath, shall be keepers of the watch for the king's house; and a third shall be at the gate of Sur; and a third at the gate behind the guard; so shall ye keep the watch of the house, and be a barrier. And the two companies of you, even all that go forth on the sabbath, shall keep the watch of the house of the Lord about the king. And ye shall compass the king round about, every man with his weapons in his hand; and he that cometh within the ranks, let him be slain; and be ye with the king when he goeth out, and when he cometh in."

Athaliah, daughter of the former king Ahab of Israel, and the mother of Azariah king of Judah, had usurped the throne on her son's death. Of

her and her son Azariah, it was said—2 Chron. 22: 3—“for his mother was his counsellor to do wickedly.” Amongst her first acts as sovereign, she immediately “destroyed all the seed royal of the house of Judah.” But the infant Joash, one year old, had been carried off secretly and hidden in the Temple. At the age of seven, he was crowned King on a Sabbath day. But in the circumstances, his grandmother and enemies being Baal-worshippers, he needed protection. So, in the emergency, he had to be guarded by soldiers, even if it was the Sabbath day. So he was crowned King, and the people greeted him with “God save the King”; 23: 11. Thus, in the emergency, even though the law was that no work should be done on the sabbath day, the national need was so great at the time, soldiers of the army were called for special duty on the Sabbath.

From the Bible Dictionary (Tract Society)

“By the 4th Commandment, the ordinary business of life is to be wholly set aside on the sabbath day, both for the sake of bodily and mental health, and chiefly to secure the quiet and uninterrupted employment of the sacred hours for religious purposes. The spirit of the law clearly forbids all uses of the day which are worldly, such as amusements, journeys, business, etc., whereby one fails to keep the day holy himself, or hinders others in doing so.”

“In the time of the Lord, Pharisaical legalism had made the sabbath burdensome by minute and often absurd regulations concerning its observance. Against these oppressive human enactments our Saviour protested, maintaining the lawfulness of works of mercy on the Sabbath, while he kept the day in the true spirit of the law.”

N. T. Exceptions

On several occasions Jesus deliberately acted contrary to the point of view of the Pharisees in their attempted compulsion of the observance of their law, but in harmony with the spirit of the 4th Commandment itself. Following are some examples of His teaching and example to His disciples and the public.

1. On this occasion, He showed that it was lawful to heal and do works of mercy on the Sabbath Day. See, *Matt. 12: 10-13* and *Mark 3: 1-6*.

Mark 3: 3-5—“And he said unto the man that had his hand withered, ‘Stand forth’. And he said unto them, ‘Is it lawful on the sabbath day to do good, or to do harm? to save a life or to kill?’ But they held their peace. And when he looked around on them in anger, being grieved at the hardness of their heart, he said unto the man, ‘Stretch forth thy hand’. And he stretched it forth, and his hand was restored.”

2. *Luke 13: 10-17*—The miracle of healing the woman that had been

bedridden for eighteen years, on the sabbath day. She—*vs. 11*—"had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up." This was probably a case of rheumatoid arthritis, with great disability. The Lord healed her; but the ruler of the synagogue complained of his action, stating that it should not be done on the sabbath day. To which our Lord replied—

Vs. 15-16—"Ye hypocrites, doth not each one of you on the sabbath day loose his ox or his ass from the stall, and lead him away to watering? Ought not this woman . . . whom Satan hath bound . . . to be loosed from this bond on the sabbath?"

3. *Luke 14: 1-5*—Jesus was lunching on a Sabbath day with one of the Pharisees, when—*vs. 2-5*—

"before him appeared a certain man which had the dropsy. And Jesus spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day or not? But they held their peace. And he said unto them, Which of you shall have an ox or an ass fallen into a well, and will not straightway draw him up on the sabbath day?"

4. *John 5: 1-18*—Another case was the completely disabled man who had been ill for thirty-eight years, who was probably also a case of chronic arthritis. Jesus saw him at the Pool of Bethesda on a sabbath day. Taking pity on him, He asked—"Wouldst thou be made whole?" The disabled man explained that he had no one to help him, So Jesus said to him—

Vs. 8-9—"Arise, take up thy bed and walk. And straightway the man was made whole, and took up his bed and walked."

5. Operation cases—*Circumcision. John 7: 22-24*—

Vs. 22—"Moses hath given you circumcision . . . and on the sabbath ye circumcise a man."

This reference is to

Lev. 12: 2-3—"If a woman . . . bear a man child . . . in the eighth day the flesh of his foreskin shall be circumcised."

And, as the eighth day would frequently fall on a Sabbath, the circumcision would have to be done then. So Christ continued—

Vs. 23-24—"If a man receive circumcision on the sabbath that the law of Moses be not broken; are ye wroth with me, because I made a man every whit whole on the sabbath day? Judge not according to appearance, but judge righteous judgment."

So here again the Jews did work on the sabbath day which was contrary to the letter of the law of the fourth commandment.

6. *John 9: 1-34*. The case of the man born blind. On being questioned by his disciples, Jesus told them that this man's blindness was not due to sin of either himself or his parents. Then he mixed clay and spittle and applied it to the blind eyes, and told the man to go and wash in the Pool of Siloam. He had faith enough to do so, and was cured. This was an act of mercy performed by Jesus on a Sabbath day;

Vs. 14—"Now it was the sabbath on the day when Jesus made the clay, and opened his eyes."

7. *Mark 2: 23-28. (Matt. 12: 1-8; Luke 6: 1-6).* Finally we have the case of the complaint of the Pharisees, because Jesus and his disciples walking through the fields, being "an hungered", plucked corn and ate it, this not being lawful on the Sabbath day. In reply, Jesus reminded the Pharisees that David and his friends, being hungry, were permitted by the high priest, Abiathar, to eat the shew (or holy) bread set aside in the Temple for the use of the priests.

1 *Sam. 21: 1-9 vs. 6*—"So the priest gave him the holy bread; for there was no bread there but the shew bread, that was taken from before the Lord."

The Sabbath Made for Man

And continuing, Jesus commented on the Sabbath—

Mark 2: 27-28—"The sabbath was made for man, and not man for the sabbath so that the Son of man is Lord even of the sabbath."

In his reference to man's treatment of domestic animals, Jesus was referring back to the ordinances of Moses in reference to deeds of mercy to a man's ox or his ass.

Exod. 23: 4-5—"If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help him."

Deut. 22: 4—"Thou shalt not see thy brother's ass or his ox fallen down by the way, and hide thyself from them; thou shalt surely help him to lift them up again."

Quoted Comments—*Rev. John Wesley*—"The Sabbath was made for man"—and must therefore give way for man's necessity." *Self-Interpreting Bible*—"The Sabbath was instituted as a day of rest suitable to a man's physical constitution and wants; a day of worship adapted to his moral constitution and aspirations; a day of hope, leading forward his mind to the eternal rest of heaven, and preparing him for it. The Sabbath, being thus made for man, and Jesus, being the Lord of the Sabbath, He is man's Representative, Mediator, and King—Who, in His mediatorial character has been made head of all things. He has authority to direct the manner of its observance. The conclusion from the whole is that the Sabbath law contemplates man's real good, both temporal and eternal. It forbids whatever is opposed to it, it sanctions whatever promotes it."

Recapitulation

In the study of the Fourth Commandment one might consider that its terms made obligatory on all Israelites obedience to the command to keep the Sabbath day holy for rest and worship, by refraining from work

of any kind. This conception is that found in the traditions of men, as for example in the Talmud, where some of the regulations set out, for obedience to the law for keeping the Sabbath holy, appear ridiculous to those emancipated by the blood of Jesus Christ. But though the terms appear mandatory, they were not so recognized even in early Israelite days, for we have several exceptions to such an interpretation, viz—

1. The work of the priests on the Sabbath day in the care of the regular Sabbath offering on behalf of the people. This work had to be done on the Sabbath itself.

2. In a time of emergency, even the high priest called out two companies of soldiers and their commanders to act as a guard over the young king Joash, for protection from enemies during the ceremony of anointing and crowning him king—which took place on the Sabbath day. This service of an armed guard was used on the Sabbath, although as Israelites the soldiers had the Divine command to desist from work on the Sabbath day.

3. Though the law forbids work on the Sabbath, all male children born on that day had to be circumcised on the eighth day from birth, i.e., in those cases, on the following Sabbath day—work for the priest-surgeons, in spite of the command.

4. From the O.T. regulations, and from Jesus we learn that it was customary for the Jews, as one would expect, to take their stock to water on the Sabbath day. Also, if any domestic animal had wandered away, or had sustained any injury, it was to be cared for, even though that meant work on the Sabbath—contrary to the command.

That is, regular work in the Temple on behalf of the people, circumcision of the new born, regular care of the stock, deeds of mercy, and no doubt other similar work, including special work by soldiers in time of danger, were all permitted on the Sabbath day.

On turning to the New Testament we find also that Christ showed that the observation of the Sabbath was not to be of a slavish character, for He did many deeds of mercy on that day. He explained to the Pharisees, who were over-zealous for the literal law as they interpreted it, that "man was not made for the sabbath," to give servile obedience to their narrow theological views, but that "the sabbath was made for man," so that he could rest, recuperate, and be refreshed from his week's labors; and also that he could meditate in quietness and tranquility on the teachings of Scripture, and worship God in Spirit and in truth. By His example, man has been shown that he must take care of the ordinary duties of daily life, such as the necessities for himself and family and for his stock, and also that he must be prepared to do deeds of mercy at any time.

From the example of soldiers being called for guard duty at the time of king Joash, we have also learned that we, whether as ordinary

citizens or as Christians, can be called for military service in periods of national emergency or danger, and be required to serve on the Sabbath day. From this, we should learn the lesson that no man has a right to refuse such service, and consequently cannot honorably be a conscientious objector.

Thus, from Christ's demonstration, we see that

"The Son of man is Lord even of the Sabbath," and that,

"The sabbath was made for man, and not man for the sabbath."

Consequently, if a man's needs are great, even though it is a sabbath day, he must be helped. If he is hungry he should be fed, if he is ill he should be cared for, if he is wounded his wounds must be dressed. And, by extension of the idea of need and help, if savage enemies invade his country or commonwealth, or that of an ally (neighbor), and seek to destroy his liberties and freedom to live and work and act and worship as he considers it his duty to do—if his enemy is actually doing this, and if the Sabbath was made for man, then it is one's duty to actively fight on his own behalf, and also on behalf of his neighbor, to protect his country on the sabbath day as well as on other days.

The Correct Sabbath Day

As the author has read that Jewish people sometimes object to military service on account of such service interfering with their religious duties on the sabbath day, this chapter has been written chiefly in reply to such an objection.

However, the same argument holds good for any person, Jew, Christian or otherwise, who objects to service on the recognized day of rest, be it the seventh or the first day of the week.

It is probable that, at the present time, no one knows the correct day, as compared with the day that was set apart for rest and worship at the time of Moses, for we are told that the day was forgotten long ago—

Lamentations 2: 6—"The Lord hath caused solemn assembly (A.V. solemn feast, R.V. marg. appointed feast) and sabbath to be forgot in Zion, And hath despised, in the indignation of his anger, the king and the priest."

The Jewish English Version expresses exactly the same conception in very similar wording.

"The Lord hath caused to be forgotten in Zion . . .

Appointed season and sabbath,

And hath rejected in the indignation of his anger the king and the priest."

Jeremiah stated this fact about the proper days for the celebration of the regular feasts and the keeping of the sabbath having been for-

gotten, and as he lived from about 628 to about 558 B.C., the lamentation was given to him by the Lord approximately 2,500 years ago. So it is just as possible that the Christians are keeping holy the seventh day of the week by their worship on Sunday, as the Jews by remembering their sabbath; though also it is just as possible neither are correct.

However, the principle of one day's rest in seven is recognized by both religions, so the Fourth Commandment should be gladly obeyed by both, making such allowances as both the O.T. regulations and Jesus Christ did, for—

1. The work of ordinary living necessity, such as, food, drink and warmth;
2. Any emergency necessities, such as actively opposing the enemy even on the day of rest;
3. Acts of mercy, to man or beast, small or great, of whatever character.

Chapter 14

THE KINGDOM OF GOD ON EARTH

Objection is sometimes made that the Kingdom of God is not on or in or of this Earth, consequently that it is not physical but spiritual; and therefore does not need any one to fight for it physically.

In fact, there are several such objections to the Kingdom of God being an earthly physical kingdom as well as a spiritual kingdom, as follows—

1. Christ's Kingdom is not of this world, but is spiritual;
2. His Kingdom is not seen upon the earth, but is within us;
3. Flesh and blood cannot inherit the Kingdom;
4. The promises to Abraham are filled only by Christ;
5. The Kingdom of God is only spiritual, not physical.

OBJECTION NUMBER 1

The first of these objections to the Kingdom of God being on earth is usually given by C.O's and for this purpose they quote

John 18: 36-37—"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, and I should not be delivered to the Jews; but now is my kingdom not from hence."

To get the proper meaning of this passage, one must study the original text, and in connection with that note especially the Greek words trans-

lated into English as 'of', and 'world' in the phrase 'not of this world', and also the word for the phrase 'from hence'.

The Greek word for 'hence' or 'from hence' is "entheuthen" and means 'from this place' or 'from that place'. It is so used nine times in the New Testament, e.g.,

Luke 4: 9—"And he led him up to Jerusalem and set him on the wing of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence."

That is, He was to cast Himself down from the wing of the Temple. Consequently, if 'hence' or 'from hence' means 'from this place' or "from that place", what place is referred to in connection with the Kingdom? Well, of course, in *John 18: 36-37*, according to the context, the only place 'from hence' can mean is 'this world'.

Again, in the N.T., the English word 'world' is used to represent several Greek words, viz.—

'ge'—land, earth, the earth (i.e., the planet);

'aion'—age, dispensation, indefinite time;

'kosmos'—order, arrangement, harmony, i.e., the world as an ordered system;

'oikumene'—the inhabited land or earth.

The latter word 'oikumene' is the Greek word used in the text—*John 18: 36-37*. It is so used 13 times in the N.T., for example—

Matt. 24: 14—"And this gospel of the kingdom shall be preached in the whole world (inhabited earth) for a testimony unto all nations!; then shall the end come."

Thus we see that the 'world' referred to is the organized system of government of the inhabited land of the earth.

Further, in the phrase 'not of this world' the word 'of' here represents the Greek word 'ek' or 'ex'. This word has been translated into the English Version by the words 'of', 'from' and 'out of', Greek scholars teach that the phrase 'out of', is the proper translation, though 'from' is also very good, and also that the word 'of' by itself should not be used as a translation of 'ek'. In the N.T., the phrase 'out of' has been used 162 times, and 'from' 170 times, the two together, 332, however, being used slightly less as the translation of 'ek' than the word 'of' alone. Examples of the use of 'out of' are—

Matt. 21: 16—"Out of the mouths of babes and sucklings, thou hast perfected praise."

Acts 19: 16—"So that they fled out of the house, naked and wounded."

Now then, taking these meanings of the words just considered, our passage from *John 18: 36-37* would read—

"My kingdom is not out of this governmental system as organized in the inhabited earth; if my kingdom were out of this earthly system, then would my servants fight that I might not be delivered to the Jews; but now is my kingdom not out of that place."

That is, it is not 'from hence'—the organized worldly system.

The Kingdom of God on Earth is being, and will continue to be, developed along different lines to those of the kingdoms of this world as at Christ's time, and also as at present in being, i.e., in many cases, along the lines of—lust, greed, conquest, suppression, etc. Only in modern Christian countries, those of the Anglo-Saxon and kindred races, does one see any tendency towards the Lord's principles of government, such as shown in

Micah 6: 8—"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

True, these kingdoms at present receive power from above, even though not ruling according to the principles of government He laid down. But in the present World War II, these wicked kingdoms are having their power taken away from them by the agents or 'avengers' whom God has appointed for the purpose, in preparation for making room for Christ's earthly Kingdom.

Christ's Kingdom is now being developed along spiritual lines, and when He comes to Earth to rule, as He Himself told us He would come, the government of the whole earth and world will be organized and developed on the principles laid down in the Sermon on the Mount—right dealing, mercy and justice in legal, social, economic, financial, political life, etc. *Isaiah 9: 6-7* and *Luke 1: 31-33*—

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever."

"Thou shalt . . . call his name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

But until that time comes, the establishing of Christ on the throne of David, we Christians living on earth and looking for "our citizenship . . . in heaven" have a double duty to perform, (a)—to be faithful and true to God, by obedience to his teachings and ordinances; and (b)—in so far as this first duty permits, to support and obey our civil governments on earth, for they have been charged with 'power from above'

for the purpose of maintaining order, for administering vengeance for the Lord as His ministers, and for the restraint and elimination of evil in our midst.

OBJECTION NUMBER 2

Though not often referred to by C.O's, a note might be written on the second objection to the Kingdom of God being on Earth, viz., that the kingdom cometh not with observation, but within you. This is commonly interpreted to mean that the kingdom is a spiritual kingdom, and will not be a physical kingdom on earth. The passage quoted is—

Luke 17: 20-21 A.V.—"And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, the kingdom cometh not with observation; neither shall they say, Lo, here! or Lo, there! for, behold, the kingdom of God is within you."

The A.V. margin gives for 'observance' the phrase 'with outward show'. Also the A.V. margin gives for 'within you', the phrase 'among you'; while the R.V. margin gives for 'within you' the phrase 'in the midst of you'.

Now, one should note who asked the question as to when the kingdom of God should come. It was not the apostles, neither was it the disciples; but it was asked by the Pharisees, that sect that was eagerly looking forward to a leader to re-establish the kingdom of David in all its glory. The Pharisees deserved credit in many ways, but chiefly because they had preserved the oracles of God for about 150 years or more. But, in the main, they had lost the spiritual view of the Scriptural teaching, and looked forward to the establishment of God's kingdom on earth; with the Jewish people, as the remnant of the house of Judah, in charge of it—a kingdom ruled by force, and not necessarily by right dealing as the Lord saw it—a kingdom to elevate the Jews as the supreme rulers of the world.

Remember also, that before this incident, and again shortly afterwards, the Lord denounced the Pharisees with many bitter woes or curses for their misinterpretation and distortion of the Scriptures, even to the extent of the biting castigation—

Matt. 23: 33 (A.V.)—"Ye serpents, ye offspring of vipers, how shall ye escape the damnation of hell?"

Is it conceivable then that He should pronounce that the Kingdom was 'within them', when they were such hypocrites? No, certainly not! What He did say was that the Kingdom was 'among them' or 'in the midst of them', i.e., He Himself, as representative of the Kingdom, was standing in their midst. Therefore, according to His teachings, His Kingdom would develop on Earth, and it would be a physical as well as a spiritual kingdom. Consequently, this objection is aside from the point, and cannot be allowed.

OBJECTIONS 3, 4, 5

The other three objections mentioned above can be answered just as satisfactorily as the first two have been. The Kingdom, as it now exists on earth is chiefly spiritual in its nature, though the nucleus of the earthly kingdom is already here. But when Christ returns in all His glory, Satan shall be bound up for 1,000 years, and then shall the Kingdom develop and continually increase in government and peace and justice and right-dealing, as foretold in *Isaiah 9: 7* (quoted above), and of His kingdom there shall be no end as foretold to the Virgin Mary by the Archangel Gabriel—*Luke 1: 32-33* (also above).

Then Jesus Christ will reign till He has put all enemies under his feet, and abolished death, when He shall deliver it up to His Father.

1 Cor. 15: 25—"For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death."

1 Cor. 15: 24—"Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power."

The Lord's Prayer

The Lord's prayer—*Matt. 6: 9-13*—also shows very clearly, that there is to be a Kingdom of God—physical as well as spiritual—on earth.

The original Greek text was written in Greek capital or Uncial letters, with no punctuation and no spacing between words and sentences.

The first portion of the Lord's prayer printed in a similar manner in English would appear thus—

"OURFATHERWHICHARTINHEAVENHALLOWEDBETHYNAME
THYKINGDOMCOMETHYWILLBEDONEONEARTHASITISIN
HEAVEN."

Punctuation is a comparatively modern achievement, being introduced only about 400 years ago. Even now there are great differences of opinion as to where punctuation marks should be placed. Such a difference of opinion is seen in the case of the Lord's Prayer. Many translators use periods where the sense of the narrative does not require them. For example, take the portion of the Lord's prayer quoted above. In the A.V. it is punctuated as follows—

Matt. 6: 9-10—"Our Father which art in heaven, Hallowed be Thy name.
Thy Kingdom come. Thy will be done in earth, as it is in heaven."

Here we have three petitions to our Father in heaven—Hallowed be thy name, Thy kingdom come, and Thy will be done. But where are these conditions to be developed. Not in heaven surely? For it could not be heaven, unless all three conditions were already present. But if they

are not to be developed in heaven, then according to the prayer the earth is the only other place for such development. Yet the punctuation of the R.V. suggests that only one condition is to be fulfilled on Earth, viz, that His will is to be done on earth. To get the right meaning, the punctuation should be done differently, having only one period, as follows—

“Our Father which are in heaven, hallowed by thy name, thy kingdom come, thy will be done, on earth as it is in heaven.”

Then the meaning is clearly that all three conditions asked for in the three petitions are to take place on earth, just as in heaven. Consequently, Jesus Christ clearly intimates that He is to reign over a physical kingdom on earth. His name is to be glorified and made Holy, His will is to be done, and His Kingdom is to come, all on Earth.

Chapter 15

MILITARY SERVICE REGULATIONS OF ISRAEL

National Service

The first indication of National Service in war is found in the Book of Numbers, Moses was commanded to take the numbers of men of certain ages, able to go to war; though this was not to be a general census. This was done, and lists were made for each tribe, with the totals, of all of twenty years of age and over.

Num. 1: 3—“From twenty years old and upward, all that are able to go forth to war in Israel.”

Num. 1: 46—“Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty”—603,550.

It should be noted that the lowest limit of age was twenty years. Later, King David raised an army, and the lower age limit was the same.

1 Chron. 27: 23—“But David took not the number of them from twenty years old and under; because the Lord had said he would increase Israel like to the stars of heaven.”

In reckoning age we, of our race, follow the same method as did the Israelites. A man on the twentieth anniversary of his birthday had just completed his twentieth year. Before that day, he was only 19 years and “x” days old. But on that day he was 20 years old, and was then commencing his 21st year. With the Israelites, he was then, if able (or fit), eligible for war service.

We were not told in the Book of Numbers what the upper limit of age for National Service in military life was; but we can get some idea of it through a reference to the Levites. This tribe had been set aside for

special continuous national service in place of the first son of each family of all the tribes. They were not called on to take military service of any kind, but were really civil servants, whose duties were chiefly the conduct of the services of worship in the Tabernacle, and later in the Temple. During the period of migration through the wilderness, a large portion of them were actually burden-bearers, engaged in handling and moving the Tabernacle with its curtains and holy furniture. Consequently, it was required that they be well-developed, strong, healthy men. So they were not called to serve until thirty years of age, and they were retired after twenty years of service. Presumably, the soldiers served about the same length of time, if required, or about 20 to 25 years, and thus the upper age limit would probably be about 40 to 45 or 50 years.

So, in varying periods of their national life, the Israelites had no trouble in raising large armies for National Service. The soldiers were neither volunteers nor conscripts, as we understand the terms. Every Israelite knew that it was God's plan and purpose that every able-bodied man should serve his nation as required. There is no indication that there were any conscientious objectors.

In his time David found that there were in Israel (11 tribes) 800,000 fighting men, and 500,000 in Judah. Nearly 400 years later, after the Ten Tribes had been carried away captive, and the Kingdom of Judah had also been decimated by the Assyrians, the fourth king of the House of Judah, Jehoshaphet, raised three armies in Judah amounting to 780,000 men, and two armies in Benjamin of 380,000 men, or a total of 1,160,000 men. Let it be noted that these men were all under National Service, not that they were unwilling to serve, for they did so willingly, knowing that it was a part of each man's duty to give service to his country when needed.

In Nehemiah, chapters 2 to 7, about 500-485 B.C., when Nehemiah was on leave of absence from the Persian Court, with authority to aid the Jews in Jerusalem in re-establishing the City, he practically conscripted everybody that was able to work or fight, though all served willingly for the national good. He set them to build the walls of the City, working and fighting alternately as required. In the 3rd chapter we read of 44 groups of such workers, posted on different sections of the walls, so that all portions of the walls might be built simultaneously. Amongst the builders were priests, Levites, rulers, apothecaries, goldsmiths, merchants, daughters of the rulers, and people from suburban villages and districts.

Quotations from the Book of Nehemiah—

- 4: 6 "So we built the wall; and all the wall was joined together unto the half the height thereof; *for the people had a mind to work.*"
9 "But we made our prayer unto our God, and set a watch against them day and night, because of them."
14 "And I looked, and rose up, and said unto . . . the people, Be not

afraid of them; remember the Lord which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses."

16 "Half of my servants wrought in the work, and half of them held the spears, and the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah."

17 "Every one with one of his hands wrought in the work, and with the other hand held his weapon."

18 "And the builders, every one had his sword girded by his side, and so builded."

20 "In what place soever ye hear the sound of the trumpet, resort ye thither unto us; *our God shall fight for us.*"

21 "So we wrought in the work; and half of them held the spears from the rising of the morning till the stars appeared."

23 "None of us put off our clothes, every one went with his weapon to the water."

6: 15 "So the wall was finished . . . in fifty and two days.

What consecration to duty! What co-operation! What willingness! What an example! The people of Jerusalem were requested to rebuild its walls, in a time of emergency, and they readily agreed to do so, and they did it. There is no report of any C.O.'s blocking the effort; on the contrary, the Governor of Jerusalem, a brother of Nehemiah, whom he had appointed to the office—

Neh. 7: 2—"was a faithful man, and feared God above many."

No doubt he was but an example of the loving service given to God in this way of military service by a great many other faithful and God-fearing men, in the defence of their neighbors and themselves against a rapacious enemy. There does not appear to have been any misgiving on their part in their action in fighting for their wives, their sons, their daughters and their homes. Here is a notable example of a people who feared God, and who—in their love for Him, and their love for their neighbor—worked and toiled to rebuild their defences, while at the same time they fought with every means at their command to repel the enemy who assailed them.

If our C.O.'s of the present day, instead of gloating over their co-called superior knowledge of their duties toward God and neighbor, would really search the Bible for examples and instructions, they could not honourably or honestly refrain from enlisting at the present time. As a matter of fact, it is stated by some of the last Great War's conscientious objectors in Great Britain, that there are very few C.O.'s at present in that country in comparison to the number during the last war; and some of the old C.O. leaders are writing of the necessity of defence for their homes, their families, their neighbors, and their country. This is as it should be.

Fitness for Service

It must be remembered that if and when the Israelites were called out to war, only those within the proper age limits, and those who were fit or "able", or as the sailors say—"able-bodied", were called for National Active Service.

Num. 1: 3—"From twenty years old and upward. ALL THAT ARE ABLE TO GO FORTH TO WAR IN ISRAEL, thou . . . shalt number them by their hosts."

We are not told whether they had a Manual of Physical Standards, or how the men were examined to ascertain their fitness, but only that the able-bodied were accepted. The youths, the older men, and the unfit were left at home.

Postponements

There were three conditions for which postponements were made—

- (a) the building of a new house; (b) the planting of a vine-yard; and (c) the betrothal of a wife.—*Deut. 20: 5-8*.

(a) In *Deut. 20: 5*, we find that if a man was building a new house he was excused from military duty till he had dedicated his home. The explanation of this ruling is given in

Deut. 6: 6-7—"And these words which I command thee this day, shall be upon your heart; and thou shalt teach them diligently, unto thy children, and thou shalt talk of them when thou sittest in thy house."

See also *Dan. 6: 10*—"Daniel . . . kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

These quotations show that the home of the Israelite was to be constituted a school of religious instruction and a house of prayer. Such a house should be dedicated to the Lord for the purpose. That is why the builder of the house was given postponement, or temporarily excused from military duty. This cause is essentially—the need of properly making a home for and training the younger generation.

(b) In this case a man is engaged in husbandry—or farming. He has planted a vineyard, but it has not yet developed to full production, and his call for service is postponed until it does so—*Deut. 20: 6*. In *Lev. 19: 23-24*, we see how long this takes; three years are allowed for the growth of the vine, and one for the offering of the first fruits to the Lord; but on the fifth year the husbandman and his family will eat of the fruit, and also use it for the common good. The length of his postponement would depend on the time of planting in relation to the beginning of the special service he was called for, and might vary from one to five years. The cause is essentially—the need of production of food for the nation; and, by extension, the need of production of resources in general. This old reason for production is very much like one of the

conditions of our troubles in this present war, viz., the necessity of supplying manpower for mines, farms, fisheries, factories and forests.

(c) In the third case, a man is betrothed to a wife, *Deut. 20: 7*, but is not yet married. Note that

Deut. 24: 5—"When a man takes a new wife, he shall not go into the host (army), neither shall he be charged with any business; and he shall be free at home for one year, and shall cheer his wife which he hath taken."

Here we see that a newly married man is excused military service for one year after he is married, and also from selective service of any nature. After the Israelites sinned by worshipping the golden calf which they had made, God was wroth and threatened to consume them, and make a mighty nation from the seed of Moses. This He could have done without breaking His covenant to Abraham, Isaac and Jacob; but Moses interceded on behalf of the Israelites.

Exod. 32: 13—"Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self and saidst unto them, I will multiply your seed as the stars of the heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever."

In view of this promise and of other similar promises, it is seen that this postponement of service was made for the essential reason—the need of the continued propagation of the race.

Rejections

Deut. 20: 8—"What man is there that is fearful and faint-hearted? let him go out and return unto his house, lest his brethren's heart melt (A.V. faint) as his heart."

In this case the men referred to had been called for service, they had reached the age of 20 years or higher, were physically fit, so had not been rejected. But now, they were rejected for disabilities of a mental or nervous type, not particularly for their own sakes, but for the sake of the army. If such a class of men had remained in the army, there would have been constant trouble from these men themselves, and also from the detrimental effect which they would have had on their comrades. They would be the means of weakening the determination of the effective men, and thus of slowing up the work of the whole army. They were fearful and faint-hearted, possibly mentally weak, but more likely temperamentally unstable—abusive, cowardly, disobedient, slovenly, uncompanionable, unco-operative—incapable of placing the welfare of the army, nation, or country before their own, even for a short period of service. For this reason they were rejected.

Apparently, at that time those in command had no scientific means of detecting this class of mental and temperamental cases, so that they could be eliminated. At the present time, by educational standards, in-

telligence tests, psychological explorations, and examinations as to mental soundness, temperamental stability, and neurotic conditions, our modern methods of examination eliminate 20 to 30 percent of men for purely psychiatric conditions over and above the same approximate percentage for physical abnormalities.

An instance of the great percentage of psychiatrically unfit appears in old Israelite history. After settling in Canaan, the Israelites in many cases were not true to their faith, but were induced to worship the gods of the Canaanites. They had backslidden several times, and each time had been brought back by faithful judges and prophets to the worship of the true God. But again, for a fourth time they had backslidden, and God had permitted the Midianites to invade their land as a punishment to His People. They had been oppressed for seven years, by which time they were living—

Judges 6: 2-5—" . . . in dens which are in the mountains, and in caves, and in the strong-holds . . . The Midianites and the Amalekites, and the children of the east came up . . . against them, and destroyed the increase of the earth. . . . For they came up with their cattle and their tents, and they came in as locusts for multitude . . . and they came into the land to destroy it."

No wonder the Israelites were affrighted, fearful and afraid. But when Gideon blew his trumpet calling for volunteers, for there was no National Service under such conditions, 32,000 responded to his call. But the Lord saw that if they drove out the Midianites, they would probably boast of their own prowess, and not give the Lord credit, or return to faithful worship of Himself.

So Gideon was commanded by the Lord to proclaim to the people—*Judges 7: 3*—"Whoever is fearful and trembling, let him return and depart from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand."

There was no compulsion about this, purely voluntary; but 22,000 were in such a fearful, depressed state of mind, as a result of exposure, lack of food, and danger of death from the enemy, and also no doubt about their nation's plight, that they voluntarily returned. This amounted to about 70 percent of all who had volunteered, leaving only 10,000 men. But again the Lord directed that these be sifted out, so as to remove all that were unfit, and to leave such a small number, that there would be no doubt about success being due to the Lord's agency. So when this was done, only 300 men were left, or about one percent of the original volunteers. But with these men, Gideon had a "Commando", by which under the direction of the Lord, miraculous delivery from the hosts of the Midianites was accomplished.

Encouragement

Deut. 20: 1-4—"Thou shalt not be afraid of them; for the Lord thy God is with thee. And it shall be, when ye draw nigh unto the battle, that

3 the priest shall approach and speak unto the people, and say unto them, Hear, O Israel, ye draw nigh this day unto battle against your enemies: let not your heart faint; fear not, nor tremble, neither be
4 ye affrighted at them; for the Lord your God is he that goeth with you, to fight for you against your enemies, to save you."

In the days of Moses, the men in the army going out to battle were encouraged by their religious leaders in the name of the Lord. If our people of the present day, were as God-believing and God-fearing as the Israelites of the armies that invaded Palestine, they would go forward in the name of the Lord, and would win battles with less trouble than they do now. Cromwell's men were largely "impressed" or "conscripted" men, but they had faith in God's help, and when they went into battle, they drove all before them. They trusted God, and had His help. There were no doubts in their minds as to their duty to obey their commanders, and fight the battles of the country in the name of the Lord. That is why, when they were fighting on the continent at later periods, they became known as "*Cromwell's Ironsides*". There is no record of conscientious objectors among them. We need more true religion today, not only in the home, but also in the army, and more obedience to the Word of God.

Chapter 16

BRITISH MILITARY SERVICE REGULATIONS

National Service

"The principle that every able-bodied man is liable to be called for the defence of the state dates from the earliest times."

Ency. Brit. Edit. XI, 1910, Vol. 6, p. 971.

In the previous chapter, it was shown that this principle of military service was in use among the Israel people from the time they were organized into a nation in Sinai. As they increased in numbers and gathered strength, they continued with the same military principle, except for short periods, when they were so cruelly oppressed by invading nations that they could not properly organize any national effort. So, at such times, the leaders had to fall back to, and depend on, voluntary service.

Now we will consider briefly the military service regulations of the British people at different ages of their history. At present, in Great Britain, the regulations lay down National Service. Under this plan, in time of emergency every man is allotted work in some essential national requirement. If he is able-bodied and fit, he will probably be

required to serve in one of the fighting forces for the defence of the country, though he may possibly be drafted to some other necessary service, according to his qualifications. If not fit for military service of any kind, he is posted to some form of labor or service for which he is physically and mentally fit and capable. Conscientious objectors are not forced to fight, but are not excused from national service of some kind.

These principles of national and military service are, with slight variations, also observed in all the Dominions of the British Commonwealth and in the United States of America; and as all these nations have developed from the Mother Country of Great Britain, the history of her early military regulations has a bearing on all their present systems.

National military service indeed has really been the custom or law of the land for long over two thousand years. Many so-called intelligent men scoff at British historical records going back long before the birth of Christ; but many of these same gentry also scoff at the Christian religion itself, some even deny that Christ died for the atonement of sin, or that he was the Son of God. Such men should take note of a Scriptural quotation given as an admonition to a young prince about 500 years ago by a famous Chief Justice of England, Sir John Fortesque, when discussing English Law with this potential heir to the English throne. The quotation was from the Apocrypha,

The Wisdom of Solomon 13: 1—"Surely vain are all men by nature who are ignorant of God."

The fact of Christ's birth and life and ministry on the earth is historically well attested, and is absolute truth to any one that will sort out the evidence carefully, and deal justly and honestly with the same. Just so it is with the history of Great Britain in the time before the Roman occupation. Some of the greatest legal minds in English jurisprudence have attested to this fact. And besides such testimony, many investigators have brought to light, during the last one hundred years, documents in the British Museum and other official libraries, that establish that period of British history as authentic beyond any carping doubt. Space cannot be taken in this treatise to refer to many arguments on this behalf, nor even to give lists of many books published in recent years giving information on the B.C. history of the British people.

Sir Edward Coke

However, it must be noted that Sir Edward Coke, 1552-1634, took a decisive stand on the matter. It was said of him that he possessed extensive and exact erudition and skill in argument; also that he was the greatest lawyer of his day; and again, that he was the greatest common lawyer of all time. In the latter part of Queen Elizabeth's reign he entered Parliament, in 1592 he became Speaker of the House of Commons, and in 1594, Attorney-General. Under King James I, in 1606,

he was elevated to become Chief Justice of the Court of Common Pleas; and in 1613, he became the first Lord Chief Justice of England. He wrote in English four volumes on English Law entitled "Institutes". These were first published in 1628. He also wrote seven volumes of Law Reports and Pleadings, from an edition of which, published in Dublin in 1793, we quote.

In the preface of Vol. II, he states—

"But if you will give any faith to them, let it be in those things that they have published concerning the antiquity and honour of the common laws: first, they say that Brutus, the first king of this land, as soon as he had settled himself in this kingdom, for the safe and peaceable government of his people, wrote a book in the Greek tongue, calling it "The Laws of the Britons", and he collected the same out of the laws of the Trojans: this King, they say, died after the Creation of the World 2860 years, and before the Incarnation of Christ 1103 years, Samuel then being judge of Israel"

"But that the laws of the ancient Britons, their contracts and other instruments, and the records and judicial proceedings of their Judges were wrote and sentenced in the Greek tongue, it is plain and evident by proofs luculent (lucid, clear) and uncontrollable."

"Now therefore to return to our chronologers, they further say, that 461 years before the Incarnation of Christ, Mulmucius, of some called Dunvallo, and of some Dovebant, did write two books of the laws of the Britons, the one called Stat' Municipalia, and the other, Leges Judiceries, for so the same do signify in the British tongue, wherein he wrote the same, which is as much as to say, the statute law, and the common law."

"And 356 years before the birth of Christ, Marcia Proba, Queen and wife of King Gwintelin, wrote a book of laws of England in the British tongue, calling it Merchenlag."

And, in the preface to Vol. III, he writes—

"The ancient and excellent laws of England are the birthright, and the most ancient and best inheritance that the subjects of the realm have, for by them he enjoys not only his inheritance and goods in peace and quietness, but his life and his most dear country in safety."

"I know . . . that the particular and approved custom of every nation is the most usual, binding and assured law; I deal only with the municipal laws of England, whereof I have been a student above these thirty-five years."

These quotations do not need any elaboration; but they plainly show that about 350 years ago, one of the most brilliant men in English jurisprudence had studied this subject so thoroughly in his time, that he

had no doubts about the authenticity of the history and the laws of the Britons in the pre-Roman days, as far back as 1000 B.C., when the Romans themselves were unheard of.

Spenser and Shakespeare

Two of the greatest poets in English literature, Edmund Spenser (c. 1552-1599) and William Shakespeare (1564-1616) of Queen Elizabeth days, also had something to say about Mulmutius.

Spenser, in the "Faerie Queen", Book III, stanza xxxix, summarised his laws briefly:

"Then made he lawes, which some men say
Were unto him revealed in vision,
By which he freed the Traveller's highway,
The Churches' part, the Ploughman's portion,
Restraining stealth and strong extortion,
The gracious Numa of Great Britanny,
For all his days, the chief dominion,
By strength was wielded without policy
Therefore first he wore a crown of gold for dignity."

(Note—Numa Pompilius, second legendary king of Rome, was reputed to be the first lawgiver of Rome. Ency. Brit.)

Shakespeare also referred to him in his play, "Cymbeline, Act III, scene ii:

"Our ancestor was that Mulmutius which
Ordained our laws, whose use the sword of Caesar
Hath too much mangled, whose repair our franchise
Shall, by the power we hold, be our good deed;
Though Rome be therefore angry; Molmutius made our laws,
Who was the first of Britain which did put
His brows within a golden crown and called Himself a king."

(Note—Previous British kings had worn only diadems).

Legal Dictionaries

Again, we have references to Molmutius in legal dictionaries.

Bouvier's Law Dictionary states—

"Molmutian Laws—The laws of Dunwallo Molmutius, king of the Britons, who began to reign about 400 B.C. These laws were famous in the land till the time of the conquest.

Toml.; Moz. & W."

From Wharton's Law Lexicon, 13th Edit., London, 1925: "Molmutian or Molutine Laws—The Laws of Dunwallo Molmutius, sixteenth king of the Britons, who reigned above 400 years before the birth of Christ.

These were the first published laws in Britain, and, together with those

of Queen Marcia, were translated by Gildas into Latin. Usher's "Primord", 126". (Note—Gildas or Guldass (c.516-570), the earliest of British historians. In his History of the Britons, he asserts that he was moved to undertake the task mainly by "zeal for God's house and for his holy law.")

Gordon and Hunter

Also E. O. Gordon in "Prehistoric London", states:

"From 'Barddas' (being a collection of original documents illustrative of the Theology, Wisdom and Usages of the Bardo-Druidic System, published by the Welsh MSS. Society in 1852), we learn that the Druidic Gorsedd Laws were incorporated by the British King, Dunwal Molmutius, who lived in the fifth century B.C., in his famous Code."

And Isabel Hill Hunter states in "Celt, Druid and Culdee", page 20, 1938—

"The lawgiver Molmutius, 450 B.C., based his laws on the Code of Brutus 1100 B.C. He was the son of the Duke of Cornwall, referred to in ancient documents as Dyfn-wal-moel-moel, and because of his wisdom has been called the 'Solomon' of Britain.

"We have it from the great law authorities, and from legal writers Fortesque and Coke, that the Brutus and Molutine laws have always been regarded as the foundation and bulwark of British liberties, and are distinguished for their clearness, brevity, justice and humanity."

See—(1) "Ancient laws of Cambria (British Museum, 5805, A.A.4); and (2) 'History of the Druids'—Toland, page 230."

Sir John Fortesque

Now passing to a period 150 years before Coke and Shakespeare, we come to the time of the War of the Roses between the Houses of Lancaster and York for the throne of England. During the reign of the Lancastrian Henry VI and the succeeding reign of the Yorkshire Edward IV, Sir John Fortesque became very prominent in English judicial circles. In 1442 he became Chief Justice of the Court of King's Bench, and continued as such until 1460. On the accession of Edward IV to the throne, he lived in exile for some years. During this period he wrote his celebrated treatise—"De Laudibus Legum Angliae"—which was the first legal book written for the instruction of English laymen in the elements of English law. The Brit. Ency., 1910, says of him: "As a judge, Fortesque was highly recommended for his wisdom, gravity, and uprightness."

Our quotations from him must be brief. On page 22 of Grigor's translation (1917) we read:

"So the kingdom of England had its original from Brute and the Trojans, who attended him from Italy and Greece, and became a mixt kind of government, compounded of the regal and the political. So Scotland, which formerly was in subjection to England in the nature of a dutchy, became a government partly regal, partly political.

See also page 26:

"The Customs of England are of great Antiquity, received and approved by five several nations successively—Britons, Romans, Saxons, Danes, Normans. England has nevertheless been governed by the same customs, as at present; which if they were not above all exception good, no doubt some or other of those kings, from a principle of justice, in point of reason, or moved by inclination, would have made some alteration or quite abolished them, especially the Romans, who governed the rest of the world in a manner by their own laws.

"Neither the laws of the Romans which were cried up beyond others for their antiquity; nor yet the laws of the Venetians, however famous in this respect, their island not being inhabited so early as Britain; (neither was Rome at that time built); *nor, in short, are the laws of any other kingdom in the world so venerable for their antiquity.* So that there is no pretense to say, or insinuate to the contrary, but that the *laws and customs of England are not only good, but the very best.*"

Thus it is seen by these quotations that Chief Justice Sir John Fortesque, who was noted for his wisdom and his uprightness, was in his time, in the latter half of the 13th century, well aware that our English laws and customs were of great antiquity, many of them coming down to us from the Britons, in spite of the Roman occupation and their endeavor to destroy all records of the social, legal, religious and military life and customs of these people.

The statements of Spenser and Shakespeare, great poets and students of historical literature, and of Fortesque and Coke, university men of high legal attainments and position, and highly respected and remembered for their probity, integrity and honour—the statements of such men attest emphatically to the antiquity of English law, and to the actual reality of such individuals as Brutus and Mulmutius.

Triads of Mulmutius

The Laws of the Britons were written in the form of Triads. There are still quite a number of collections of such extant, especially in the British Museum; and so, in our present time, in spite of the opinions of the scoffers, even of those who write for the Encyclopedia Britannica, their authenticity must be recognized as satisfactory.

The Mulmutian Laws have always been regarded by great legal writers, such as Fortesque and Coke, as the foundation and the bulwark

of British liberties, and have remained from his time the common, unwritten, or native laws of the Island.

Having established the truth of the antiquity of the Laws of Great Britain, we wish to quote for our purpose only three of the Triads of Mulmutius which refer to military service, viz.—

“There are three things which every Briton may legally be compelled to attend, the worship of God, military service, the courts of Law.”

“There are three duties of every man: to worship God, to be just to all men, to die for your country.”

“There are three classes which are exempt from bearing arms: bards, judges and graduates in law or religion. These represent God and his peace, and no weapon must ever be found in their hands.”

These Triads were recorded by Mulmutius in Britain about one hundred years after Nehemiah rebuilt the walls of Jerusalem, so we see how old they are; yet they indicate that even at that time National Military Service was the law of the land.

Alfred the Great

Coming back now towards modern times by about 1350 years, we reach the age of Alfred the Great, and a period of English history in which the foundations of Island Law as laid down by Mulmutius in his Code for the Britons were extended and strengthened by another remarkable king. The *Encyclopedia Britannica* says of Alfred—“Alike for what he did and for what he was, there is none to equal Alfred in the whole line of English sovereigns; and no monarch in history ever deserved more truly the epithet of Great.”

He lived (848-900) and reigned (871-900) when England was still divided into a number of small kingdoms—the Anglo-Saxon Heptarchy. Also there were large areas in the western and northern parts of Britain still occupied by the Britons, who were more or less independent.

At the same time, the whole land was being frequently invaded at different points by somewhat kindred peoples from Western Europe, who have been grouped together under the general name of Danes. It was a difficult period for both Briton and Saxon; and if it had not been for the military genius of Alfred, and the confidence engendered in all the people of the Saxon kingdoms by his brilliant leadership, and just rule, the whole land might easily have become a Danish country. Though his life was short, and his reign lasted only 28 or 29 years, and though he was frail and apparently afflicted with some painful disease, the nature of which is not now known, he accomplished the remarkable feat of driving out all the invaders who would not submit and adopt English citizenship,

and in so developing the security of life and property, and the administration of the law, that within fifty years after his death the whole land was united in one kingdom under his grandson, Eadred, 946-955, whose—"election was the first national election where Briton, Dane, and Englishman were alike represented; his coronation was the first national coronation . . . in setting the crown on the head of one who was to rule from the Forth to the Channel." (Green's Hist. of England, p. 57).

Alfred's Code of Laws

King Alfred codified the laws of Wessex, or the Kingdom of the West-Saxons, the chief Saxon kingdom of England. In his researches, he gathered the laws of his ancestor Ine of Wessex, who lived some two hundred years previously, of Offa, the king and law giver of Mercia, and of Ethelbert king of Kent (Jutes, and East and South Saxons). He also had the Code of Mulmutius translated for him by Asser. With the aid of chosen advisers, learned men of England, and from Wales, Flanders, France and Saxony, he selected such laws from these various sources as he considered suitable. He made few laws himself; but he added the Ten Commandments almost word for word and also the bulk of the 21st, 22nd, and 23rd chapters of Exodus; as well as a New Testament passage—the letter from the Council at Jerusalem, Acts 15: 23-29, together with the Golden Rule. (See "Alfred the Great" by Beatrice Adelaide Lees of Oxford, England, 1914).

Finally he submitted the Code which he had formulated, together with the various laws in the several Saxon Codes which he had rejected, to the Witanagemot or Parliament, and asked for their decision on both the Code and the laws he had set aside. The Witan agreed with all that he had done, and did not ask for reinstatement of any of the laws that he had not accepted. Thus was established the main basis on which has been developed, during the last one thousand years, the modern law of England. Alfred's work in forming his Code was not only beneficial to the England of his time, but also it has been the essential groundwork for the high standards of the Law and the Life of the Anglo-Saxon peoples of all succeeding ages the world over.

It must be pointed out that though William the Conqueror endeavored, about two hundred years later to establish Norman-French language and law in England, and though the administration of the law was carried on, and the reports and records of the law were written, in French or Latin, yet it was not long before the English common law was restored to the people, and only another comparatively short period after that till English was restored as the language of the courts, as well as of the people at large.

Military Service

However, let us note some of Alfred's laws re military service.

Though the feudal system of government and land tenure was not completely established until William of Normandy conquered the land, still there was a modified form of that system in existence among the Saxons. The king's 'eoldermen' were the originals of the modern noblemen—dukes, earls, counts—the lords. His 'thegns' were gentry of a slightly lower order, though they were landowners. Most of these were sufficiently well-to-do to be able to provide themselves with a horse and suitable equipment and with armor to answer the king's call to war in an emergency. So they became the originals of our modern cavalry. The free men below the class of 'thegns' inherited and remained in possession of their home-lands as long as they gave service to the lord or thegn under whose protection they lived. In return for such protection, they owed service to the 'fyrd' or army, but apparently were called out only when there was urgent need.

Owing to the many and frequent Danish invasions two great changes or improvements were made in the regulations for military service by King Alfred to meet the pressing needs of the times.

First, he arranged that his army be divided into halves; each half to give military service for half a year, alternating with the other half of the army. This arrangement is said to have been made so that those not on duty could carry on their farm work, and thus provide the army and the population in general with proper supplies of food, etc. These classes were the forerunners of our modern infantry called out for special temporary service. But all men had to take their turn in such service for the nation. There are indications that a portion of these troops thus alternating in service were assigned to special duty in building bridges, earthworks, 'burhs', etc., and in repairing the same as required. Possibly this class of troops gradually developed into our modern Engineer Corps.

The second reform apparently was the growth of a military group distinct from the 'fyrdmen', viz., "the men who hold the burhs". In the Saxon defence plans a 'burh' (modern 'bury', 'burg', 'borough', as Canterbury, Edinburg or Edinburgh, and Marlborough) was the strong house of an 'eolderman' or 'thegn' guarded by palisades and gates, and earthworks and ditch (moat)—a fortress, or castle; or a fenced or fortified city. Consequently, Alfred arranged that there would be defence troops in these fortresses and walled-in places. These troops (to some extent) were probably the beginning of the modern permanent army troops, chiefly used for garrison purposes.

Alfred's Fleet

Though the Saxons themselves had come to England in boats and ships, they had, in the course of three to four hundred years, become an agricultural people. They had built a few vessels sporadically for fighting purposes, and had fought a few naval engagements before Alfred's time.

But Alfred was the first to develop a real fleet for the purpose of defence. From the experience of many campaigns, Alfred had evidently been driven to the conclusion that great loss of life and much destruction of property could be saved by preventing the Danes from landing rather than by driving them out after they had landed and made considerable conquests. With this end in view, he personally laid plans for a fleet, and designed and had a number of war-vessels built. His new class of ships were about twice the size of the Danish ships, and much swifter and steadier. Though somewhat unwieldy at first, they provided a great defence for the country, and with improvements soon prevented further invasions.

The Common Law and National Service

A careful study of Alfred's times, and of his conduct of the wars against the Danes, shows that the customary usage, or the common law, was that every man had to take service in the armed forces, and do his share in the defence of the country. King Alfred was evidently carrying on the same principles of military service that had prevailed amongst his Saxon forefathers, and also amongst the Britons in pre-Roman times.

In his "Commentaries on the Laws of England", Vol. I, pp. 385 & 396, published in 1765, Sir William Blackstone states—

"In these free states . . . no man should take up arms, but with a view to defend his country and its laws; it is because he is a citizen, and would wish to continue so, that he makes himself for a while a soldier."

"It seems universally agreed by all historians, that King Alfred first settled a national militia in his kingdom, and by his prudent discipline made all the subjects of his realm soldiers."

So it is definitely shown that the principle that every man in the country should give national service of some kind to his country in time of emergency has been the directing factor in the military regulations of all British and Anglo-Saxon peoples and nations for the last 3000 years. We have never had large standing armies, in spite of the constant threat to us by the tremendous permanent armies of Europe. What few regular soldiers we have had were, to all intents and purposes, garrison troops only, to defend our interests and security in all the countries and dominions under our various flags.

All our Anglo-Saxon nations make provision for general liberty of action of the individual citizens and protect them while about their individual affairs and pleasures in their own countries; but in return for this security, the people of each state of our various dominions expect and require the services of all men in a military way in times of emergency, such as invasion or threats of conquest by other nations. When such times occur, it is the duty of every man in the body politic to give

military service if the King (State) calls upon him to do so. Under such conditions, the begging-off from such duty on account of so-called conscientious objections is "anomalous" in the extreme, as it is plainly side-stepping from one's duty. It is only in comparatively recent times that conscientious objections have been raised, and the attempt to apply them in order to avoid or evade military service indicates that they are patently spurious.

Chapter 17

EXAMPLES OF GOD'S SERVANTS AS SOLDIERS

Moses

Moses was an outstanding figure among God's great prophets and leaders of men. In spite of his prominence, he was described as being very meek.

Num. 12: 3—"Now the man Moses was very meek, above all men which were upon the face of the earth."

Yet the Lord selected this man to build up an army. So besides being a prophet and a law-giver, he became a notable soldier. Out of a mob of sullen slaves brought unwillingly out of Egypt, he organized and developed an army;

Num. 26: 2—"Take the sum of all the congregation of the children of Israel, from twenty years old and upward . . . all that are able to go forth to war in Israel."

This was what we in our days would call a National Service order. So the army was organized. But when the twelve spies, sent out to inspect the land of Canaan, returned from their scouting and examination of the land and the people, ten of them reported adversely, causing the Israelites to refuse to enter the promised land. As a result of this sin, God punished them by causing them to wander for 40 years in the wilderness, and by ordering that no one who was over twenty years old at the time, including those in the original army, should be allowed to enter the land, except the two scouts, Joshua of Ephraim, and Caleb of Judah, who had reported favorably. So there was a tremendous loss in man power. However, as the young men of twenty entered the army from year to year, when they came to the borders of Palestine, Moses had a completely new army of 601,730 men—*Num. 26: 51*, well-trained and fit for service.

The Lord God had promised them assistance in their efforts among the hostile peoples—

Exod. 23: 27—"I will send my terror before thee, and will discomfit all

the people to whom thou shall come, and I will make all thine enemies turn their backs unto thee."

Beside this promise of the Lord, Moses established the national custom of having the religious leaders of the people exhort and encourage the army before a battle.

Exod. 20: 2-4—"And it shall be when ye draw nigh unto battle, the priests . . . shall say unto them, Hear, O Israel, ye draw nigh this day unto battle against your enemies; let not your heart faint, fear not, nor tremble, neither be ye affrighted at them: for the Lord is he that goeth with you, to fight for you against your enemies, to save you."

So we see that Moses was a marvelous man as an organizer, law-giver, orator, prophet and servant of God, and at the same time was a notable soldier.

Joshua

Here was a Scout and soldier and chosen leader of Israel. He had a good sense of judgment, and as a scout reported favorably on the Promised Land, and for this he was permitted with Caleb to enter the land when all others of his rebellious generation had passed away. Later on, we hear of him as having been chosen as General of the Israel forces in their battle with Amalek, when the latter attacked Israel at Rephidim, just after they had reached Mount Horeb, and before they had an army properly organized. This was the time when Moses, Aaron and Hur watched the battle from a nearby hill-top all day, and gave visible encouragement to their soldiers, the latter two supporting the arms of Moses as he held aloft, during the whole battle, the "rod of God" in his hand—*Exod. 17: 8-16*.

And as Moses passed away, and Joshua took command to lead the Israel people into the Promised Land, he virtually became Field Marshal. But was he a servant of the Lord at the same time? See—

Josh. 1: 1—"The Lord spake unto Joshua," . . .

5 "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."

7 "Be strong and very courageous, to observe to do according to all the law."

8 "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein."

9 " . . . have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Josh. 24: 29—"And it came to pass that Joshua, *the servant of the Lord*, died, being a hundred and ten years old."

Thus we see that a man can be a soldier in actual warfare, actually killing individuals of the wicked forces who attack the forces of righteousness, and still be a servant of the Lord, and be approved by Him.

Deborah and Barak

In Judges, chapters 4 and 5, we have an account of Israel being oppressed, as a result of sin and idolatry on their part. The rule of the king of Canaan was very heavy on them. At last the people repented and called on the Lord for a deliverer; and Deborah, a prophetess, judged Israel as leader. She called on Barak to be General and leader of the forces of Israel. They fought many battles, and after their victory, they sang a song of praise to the Lord—

Judges 5: 2 & 9 & 18—

"For that the leaders took lead in Israel,
For that the people offered themselves willingly,
Bless ye the Lord."

"My heart is towards the governors of Israel,
That offered themselves willingly among the people."

"Zebulun was a people that jeoparded their lives unto death,
And Naphtali, upon the high places of the field."

Here we have examples of the people of Israel volunteering willingly to serve the National Cause, with special mention, not of individuals, but of groups and tribes, who were outstanding in jeopardising their lives. What courage! what patriotism! i.e., love of their neighbor, was shown by the tribesmen of Zebulun in thus placing their lives in danger to save the peoples of Israel from destruction!

But those who did not help were despised, as was the tribe of Dan, who remained in their ships so they could escape if the battle came near them; and as the tribe of Asher, who abode by the creeks for the same purpose. And because the inhabitants of one town would not come out to assist in battle, they were bitterly cursed by Jehovah—"The angel of the Lord".

Judges 4: 23—"Curse ye Meroz, said the angel of the Lord.

Curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord."

Meroz was cursed, and is now unknown and forgotten. Here is a suggestion for C.O's, viz., that if they fail their country's call in time of need, they too may be cursed. They should note

Matt. 25: 29—"From him that hath not shall be taken away even that which he hath."

Gideon

Again, on account of the backsliding of the Israelites, the land had been oppressed, this time by the Midianites. But when the people came to their senses, repented, and called on the Lord for help, He heard their call and supplied a leader.

Judges 6: 12—"And the angel of the Lord" called out Gideon saying, "The Lord is with thee, thou mighty man of valour,"

14 "Go in thy might, and save Isreal from the hand of Midian; have not I sent thee?"

Volunteers were called for, and 32,000 responded. But the Lord feared they would seek to take to themselves the credit of the victory—

Judges 7: 2—"Lest Israel vaunt themselves against me, saying, Mine own hand hath saved me."

So the order went forth—

7: 3—"Whosoever is fearful and trembling, let him return and depart from mount Gilead.";

and 22,000 departed. Of the 10,000 remaining, a sifting process commenced, and finally Gideon had only 300 left—7: 8—a 'commando' of strong, vigorous men intelligent and alert, fit to endure hardship, quick to take advantage of any strategic military situation; and with a valiant purpose in their hearts to drive out the enemy. This is one of the first 'commandos' on record. Who can say that these men were not, at one and the same time, soldiers of Isreal and servants of the Lord, as was their chosen leader, Gideon?

David

As a youth, David was sent by his father—*1 Sam. 17: 17-58*—to visit his brothers in the army of Saul fighting the Philistines. When he reached the army, he found the Israelites held up and cowed by the boastful giant Goliath. David volunteered to fight with him. His offer was accepted by Saul, who presented him with a suit of armour for the purpose. However it was so cumbrous for so slight a lad, that he put it off, though now a soldier, so he might have more freedom of movement in the two-man battle. Armed only with his sling and five suitable stones, he challenged Goliath in the name of the Lord—

Vs. 45-47—"I come to thee in the name of the Lord of hosts, The God of the armies of Israel . . . This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from off thee; . . . That all this assembly may know that the Lord saveth not with sword and spear, for the battle is the Lord's and he will give it into our hand."

Thus, at an early age, David became a soldier, and actually beheaded the great boaster, Goliath. Yet in the Scripture quoted above, it is clear

that though young, he was a courageous servant of the Lord. In older years of life, he wrote—*Psalm 7: 1 & 40: 1*—

“O Lord my God, in thee do I put my trust.”

“I waited patiently for the Lord:

And he inclined unto me, and heard my cry.”

That he continued to be a faithful servant is shown by the fact that the Lord established him and his family to be the continual ruling dynasty over the Kingdom of Israel—2 *Sam. 7: 8-9 & 16*—

8 “Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, that thou shouldst be prince (marg. leader) over my
9 people, over Israel: and *I have been with thee* whithersoever thou wentest, and have cut off all thine enemies from before thee; and I will make thee a great name, like unto the name of the great ones that are in the earth.”

16 “And thine house and thy kingdom shall be made sure forever before me: thy throne shall be established forever.”

So here again was another soldier who was a valiant servant of the Lord, and who, in spite of his sins, remained so throughout his long illustrious life.

Other Leaders

One should mention many others, such as Jehoshaphat, Hezekiah, and Nehemiah the great governor, administrator, soldier and servant of the Lord, who rebuilt the walls of Jerusalem in fifty-two days, fighting and building at the same time. But enough examples have been given to show that down through the ages before the time of Christ, men have been good servants of God and active soldiers at the same time. Any reader can easily find men in the A.D. years who also have been good soldiers and faithful servants of Jesus Christ, such as King Alfred the Great, Oliver Cromwell, and General “Chinese” Gordon in English history, and Presidents George Washington, Abraham Lincoln and Franklin Roosevelt in American history.

Further it has been shown that the Lord curses those who fail to respond to the call for service when their country requires them.

Chapter 18

JESUS CHRIST—"WARRIOR"**"I That Speak in Righteousness"**

Isaiah 63: 1-6—"Who is this that cometh from Edom, with crimsoned (marg.) garments from Bozrah? this that is glorious in apparel, marching in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and 2 thine garments like him that treadeth in the winefat? I have trodden the wine press alone; and of the peoples there was no man with me: yea, I trod them in mine anger, and trampled them in mine fury; and their life-blood is sprinkled upon my garments, and I have 4 stained my raiment. For the day of vengeance was in mine heart, 5 and the year of mine redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury, it 6 upheld me. And I trod down the peoples in mine anger, and made them drunk in my fury, and I poured out their life blood on the earth."

"The Word of God"—"King of Kings"

Rev. 19: 11-16—"And I saw the heaven opened; and behold a white horse, and he that sat thereon, called Faithful and True; and in righteousness he doth judge and make war. And his eyes are a flame of fire, and upon his head are many diadems; and he hath a name 13 written, which no one knoweth but himself. And he is arrayed in a garment sprinkled in blood; and his name is called The Word of God. 14 And the armies which are in heaven followed upon white horses, 15 clothed in fine linen, white and pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press 16 of the fierceness of the wrath of almighty God. And he hath on his garments and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

Consideration of the Prophecy and Vision

This prophecy and this vision are about One Person, the Person we know as the Lord Jesus Christ. He announced in the prophecy that He speaks in righteousness, and that He came to save. But the peoples have not come to Him—"there was no man with me."—*Isa. 63: 3*. So the year of His redeemed came, and with it the day of vengeance came. The redeemed

are not the saved people from the heathen nations, but they are the nations which had once been His People, but who having sinned grievously through lust, pride and idolatry, and having strayed afar from His love and His teachings and from the single-minded worship of Him as God the Father, could only be brought back from their lost condition by the shedding of His blood for their sakes.

The redeemed are the Children of Israel, the Chosen People, the Elect Race, the whole twelve tribes, who have been bought back, even though they have not yet accepted Him as their Redeemer. "The year of my redeemed is come," i.e., the end of their punishment for their sin and iniquity in deserting His service. So Christ's vengeance is now being executed; and He is treading down the peoples that attempted to tread down Him and His People, and all those that have accepted His salvation. This action is in accordance with the treatment prescribed for false witnesses—

Deut. 19: 19—"Then shall ye do unto him, as he thought to do unto his brother."

And this treading down of these scourging peoples is going on right now, and will continue to go on until His Own People are freed from their oppression, and have become united, and recovered from their blindness of heart, and have received Him as their King—"In the greatness of His strength"—"The Word of God"—"Faithful and True"—"KING OF KINGS".

Then, as per the vision of John, when at the end of the Thousand year period of His Kingdom on Earth, there shall be a short rebellion. Christ comes again with His armies from heaven, all riding upon white horses, and will judge the people and *make war in righteousness*. How can our C.O's believe that they are not to serve the civil power, and with the chief ruler, fight as avengers of evil, as the Holy Spirit has directed—when the Lord Jesus Himself, the Faithful and True, is soon to make war in righteousness?

The members of His armies are apparently not making any conscientious objections to such service, even though they will, with Him, tread down "The nations"—"in the wine press of the fierceness of the wrath of God Almighty." Our conscientious objectors, our slothful, our slackers, our trouble-makers, our scoffers, our mockers all ought to take a lesson from these Scriptures, and be willing at this time to serve in the military forces in His work of crushing out iniquity and evil among the peoples who will not have Him as their God.

Chapter 19

WRESTING SCRIPTURE

Tracts

A tract, entitled "Remarks on a tract by Rev. Wm. L. Pettegill, D.D.—'Should a Christian go to War?'" signed by Mr. E. J. Brandt of Seattle, U.S.A., has recently come to our hands. Following is a brief discussion of the same, with a few quotations showing the nature of the "Remarks" made by Mr. Brandt.

1. We desire to prove to every true-hearted Christian that the above named tract, and others of the same calibre, are unsound and not true to scripture. The whole tenor of their argument is carnal and not spiritual.
2. "There is a multitude of gainsayers on all hands waiting to oppose, to wrest, to distort the Word of truth until its clear intelligence and authoritative voice are nullified and destroyed.
3. "They do not warn their followers . . . of the unsound scriptural church membership that yokes believers and unbelievers together, 2 Cor. 6: 14-16. They know that these denominational ties are contrary to scripture, and that by church membership Christians are directly yoked together with the enemies of Christ . . . but they never tell believers . . . "Come out from among them and be ye separate."
4. "Such teachers are in no position to give a salutary message for the terrible days we are now in.
5. "It is deplorable to note that the gist of all the Doctor's arguments and the conclusion of all his fine teaching on the distinction of Church and State. Law and grace, is summed up in a carnal and war-justifying appeal to the Christian.
6. "Oh, why will not these Doctors of Divinity see and acknowledge these things to be true? And if they will not; then our charge is true that they pervert, distort, and soft-pedal the Truth and mislead the the sheep of His flock.
7. "The use that some of our leading teachers are making of *Romans 13*: is a fair example of 'Wresting Scripture' and 'Speaking perverse things'. There is such a thing as 'Rightly dividing the Word of Truth.' 2 Tim. 2: 15."

These "Remarks" or charges are very serious accusations against the leaders of the Christian churches. Though true in many cases, un-

fortunately, amongst the older and larger communions, they should not be the only ones accused. For the same condition is present also in the later and smaller cults. Small as some of these communions are, they also have teachers introducing false doctrines, and as a result, some of these small cults have split and divided over and over again, one faction denouncing another faction for wresting scripture and speaking perverse things, and with none of them living at peace and harmony with one another.

Signs of the Times

This tendency to division is found almost everywhere now-a-days, not only in religious bodies, but also in political, scientific, social, economic and labor bodies. It is one of the signs of the times—the time of the end of the age, when mockers appear everywhere deriding the beliefs and righteous work of true-hearted men. This fault is all pervading and world-wide at the present time. It is not confined to religious leaders alone, and especially not to the leaders of the older communions alone.

But even if we do not all agree with each other, that is not sufficient reason to charge that anyone else who does not agree with one's particular beliefs is entangled in "world conformity," and consequently is not a true believer. The perversity is as likely to fit the accuser as the accused, and often does so.

There are many Christians—in the churches and cults or out of them—who are not fashioned after this world nor serving the Adversary, but yet who are condemned by members of some of these smaller cults, who themselves may be upright and sincere, but who have formed their beliefs on too narrow a basis, and not on a well-considered, wide view of all the relevant scriptures, as to any particular article of Christian faith or belief.

Rom. 12: 2—"And be ye not fashioned according to this world; but be transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

If we want to be thus transformed, we must have a renewing of our minds, and must study and learn, by the guidance of the Holy Spirit, the truth of the whole Scripture, and avoid the chronic fault-finding which is doing so much harm in the Christian church at large.

We cannot take the space to reply to all the statements of the tract in question, but will consider two or three of them only, to show that the said tract is itself essentially unsound.

Citizenship in Heaven

The author, Mr. Brandt, speaking of Christian separation, refers to Paul's statement—"Our citizenship is in heaven", implying that

Christians should be separated in all worldly matters. The complete quotation, so as to get the context properly should be—

Philip. 3: 18-21—"For many walk, of whom I told you often, and now
19 tell you even weeping, that they are the enemies of the cross of Christ:
whose end is perdition; whose god is the belly, and whose glory is
20 is their shame, who mind earthly things. For our citizenship (marg.
commonwealth) is in heaven; from whence also we wait for a Saviour,
21 the Lord Jesus Christ; who shall fashion anew the body of our
humiliation, that it may be conformed to the body of his glory."

Truly, 'our homeland is heaven; and we should live here in such manner that we shall be fit for heaven when we are called. But the ungodly who are gluttons, or live lives of shame, or who are evil doers, even though claiming to be Christians, are doomed to perdition. Thus the contrast is not between a citizen of this world and a citizen of heaven; but between a citizen of hell and a citizen of heaven. At present we cannot be citizens of heaven, because our bodies are not yet transformed from the condition of humiliation to that of glory, so our present citizenship is neither in heaven nor hell, but in earth. As usually taught, this reference to our citizenship being in heaven is taken as meaning that it is not of the world. However, the context plainly shows that it is not the citizenship of the earth or world, but the citizenship of perdition that is contrary to that of heaven. Consequently, this passage does not conflict with *Romans 13: 1-7*, where we are taught to be in subjection to our earthly rulers.

Strangers and Pilgrims

In this connection, reference was also made to
Hebrews 11: 13—"These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth."

Those who had "died in faith" were mentioned, as being—Abel, Enoch, Noah, Abraham, Sarah, Isaac and Jacob. Of course they were strangers and pilgrims on earth for, having no land of their own, they wandered around until their descendents entered Palestine, as the land given to them for a possession, during the leadership of Joshua. The remainder of the chapter names other great leaders of the Israelites who came after Moses down to the time of Samuel and David, who also lived by faith, but were not called strangers and pilgrims. They had their own country to live in. Presumably, on account of their faith, their future citizenship was also in heaven, even if they were not called 'pilgrims'.

Again, he refers to "Strangers and Pilgrims", as though they did not belong to this world.

1 Peter 2: 11-12—"Beloved, I beseech you, as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; having

your behaviour seemly among the Gentiles.”

But these are the same people that Peter addresses in

Chap. 1: 1—“the elect who are sojourners of the Dispersion.”;

and also the same people he speaks to in

Chap. 2: 9-10—“But ye are an elect race, a royal priesthood, a holy nation, a people for God’s own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light; which in time past were no people, but now are the people of God; which had not obtained mercy, but now have obtained mercy.”

By referring to *Exod. 29: 5-6; Deut. 7: 6* and *Hosea 2: 23*, it will be seen that the People Peter is here referring to—the sojourners of the Dispersion—are none other but the so-called lost Ten Tribes of the Children of Israel, neither Jews nor heathen.

That their citizenship at the time was on earth, i.e., in this world, is shown by the fact that Peter urged upon them to keep their “behaviour seemly among the Gentiles.” They were called ‘sojourners’, not because their future citizenship was in heaven as contrasted to those whose future citizenship was in perdition, but because they had been taken captive from their own land of Israel and were now again wanderers and sojourners with no permanent abode, until they continued their migrations to the new land promised them, where they would be planted, to dwell in their own place securely, and be moved no more.

2 Sam. 7: 10—“And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place; neither shall the children of wickedness afflict them any more as at first.”

So these people, even though their future citizenship was in heaven, had to continue to live on earth, in this world. Consequently, in the very next paragraph, Peter directs them to—

1 Peter 2: 13—“Be subject to every ordinance of man for the Lord’s sake.” This injunction involves obedience to the order to enlist in active service if so required.

So after all, as Mr. Brandt says, “There is such a thing as ‘Rightly dividing the word of truth’”—*2 Tim. 2: 15*.

Speaking Perverse Things

This brings us to the last item of the tract we wish to refer to, viz., “Wresting of Scripture, Speaking perverse things. Rightly dividing the Word of truth.” Peter, in speaking of the epistles of Paul, writes—

2 Pet. 3: 16—“Wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as they do also the other scriptures, unto their own destruction.”

And the Apostle Paul also spoke and wrote as follows—

Acts 20: 29-30—"I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among yourselves shall men arise, *speaking perverse things*, to draw away the disciples after them."

2 Tim. 2: 15-18—"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, *handling aright the word of truth* (A.V.—rightly dividing the word of truth). But shun profane babblings; for they will proceed further in ungodliness, and their word will eat as doth a gangrene: of whom are Hymenaeus and Philetus; *men who concerning the truth have erred* . . . and overthrow the faith of some."

In his tract, Mr. Brandt indicates and implies, though he does not say so in words, that any one "rightly dividing the word of truth" would not use *Rom. 13: 1-7* to encourage Christians to enlist; and further, he suggests that "the sons of God" . . . "should be willing to go to prison or even be killed themselves rather than have part in the killing of others." But as, on account of the teaching "Thou shalt not kill" being wrested from its true meaning—the murder of civilians, he himself does not appear to be "handling aright the word of truth." Rather, it would appear that he is addicted to "profane babblings", and, like "Hymenaeus and Philetus", "have erred concerning the truth"—*2 Tim. 2: 16*, or, as the margin of the Revised version interprets it—"have missed the mark concerning the truth."

"Sons of God" includes any true believer of God. The Greek 'tehnnon' means a child or descendent.

John 1: 12—"But as many as received him to them gave he power to become the sons of God (R.V.—gave he the right to become the children of God), even to them that believe on his name."

See also—*Philip. 2: 15* and *1 John 3: 1-2*.

Civil Servants

Further, to confirm this, is his perverse handling of the Word in his reference to civil servants, in that he considers that a citizen employed by "the powers that be" to enforce law and order, such as a sheriff, could not be Christian for he writes—

"Now consider the case of a Christian Sheriff" acting as an executioner for the State. This office requires qualifications missing in the separated man of God, whose chief aim is to emulate his blessed Lord and Master, "Who when he was reviled, reviled not again, when he suffered, threatened not; but committed himself unto him who judgeth righteously"—*1 Pet. 2: 23*. The Christian is to "show meekness unto all men"—*Titus 3: 2*; and to "be pitiful", and "courteous". Also

1 *Peter* 3: 8—"Finally, be ye all like-minded, compassionate, loving the brethren, tender-hearted, loving-minded."

Ephes. 5: 11-12—"And have no fellowship with the unfruitful works of darkness, but rather even reprove them, for the things that are done by them in secret is a shame even to speak of."

Such qualities—"would disqualify the meek, humble and spiritual man of God for the Sheriff's office."

Philip. 4: 5—"Let your moderation (gentleness) be known unto all men." (A.V.).

Meekness

Mr. Brandt seems to think that "the man of God" is so meek that he would have no backbone for the office required, viz., that of sheriff. But meekness is not softness of mind, or flabbiness of character, or lack of spirit or backbone, or, in the vulgar vernacular, the lack of "guts." Rather it is a quiet, humble serenity of spirit, a disposition not easily ruffled or angered, with a marked firmness and stability of character, and a strong determination to do what is right in spite of all difficulties—especially when such disposition, firmness and determination are all submissive to God's will.

Num. 12: 3—"Now the man Moses was very meek, above all men which were upon the face of the earth."

But to associate the meekness of Moses with the meekness apparently considered necessary in a Christian by Mr. Brandt, when it would disqualify him for the office of Sheriff, would be a travesty on the name, character and position of Moses.

Mishandling the Word of Truth

If one gathers Mr. Brandt's views correctly, in regard to the virtues of a Christian man unfitting him for the office of sheriff, one no longer wonders how or why he promulgates and teaches such profane babblings; and especially so when we learn that the Master, our Lord Jesus Christ, will come as the Faithful and True, and will "judge and make war in righteousness", and with the "sharp sword" which "proceedeth out of his mouth"—"should smite the nations", and "shall rule them with a rod of iron." It must be remembered that the "sword" is symbolical of power and authority. So the sword issuing from the mouth of the Faithful and True is not likely to be material in character; but the term is used to briefly denote symbolically the instrument—word, command or means—which He uses to effect the aforesaid smiting of the nations. Whatever the means, the result will be physical, mental or spiritual in its application.

We have shown that human government has been ordained of God, and that a murderer was to be executed by order of the Government;

further, that Jesus Christ, confirming the law and the prophets, thus confirmed this particular law re murderers; that by direct instruction from God, Moses organized the judiciary; and that Paul and Peter by the inspiration of the Holy Spirit each directed that Christians should be subject to the powers that be, which were ordained of God, and which were the king or his government; and also that the king was and is a minister of God, an avenger of wrath to them that do evil. All this authority for human government was bestowed by God the Father, or by His Son, or by the Holy Spirit. Consequently, when Mr. Brandt, or any one else, claims that the servants called by the king or government for public office, civil or military, cannot be Christians, it would appear, in fact it could be considered, that he is deliberately wresting scripture, speaking perverse things, and mishandling the word of truth.

One does not wish to be harsh nor censorious in one's judgments; but these three actions, though all too common in this present Loadicean age, are not confined only to the large communions, but are also found abundantly and prominently in the numerous smaller cults. These latter seem to think that it is more important to remove the "mote" from the eyes of the teachers and leaders of the larger communions than to remove the "beam" from the eyes of their own teachers and leaders—*Matt. 7: 4.*

Perfect Understanding in the Last Days

And as we have found, by consideration of the question of "Conscientious Objectors", the "beam" in their eyes is essentially the mistake of forming their beliefs on too narrow a Biblical basis instead of on a synthesis of all Scriptural teachings bearing on any one Christian belief or doctrine. Consequently, they are often found to be false prophets, who—

Ezek. 13: 3—"follow their own spirit, and have seen nothing."

For such so-called prophets, preachers, teachers, or leaders, it is suggested that they study carefully the teaching given by *Jeremiah, Chap. 23*, as follows—

Vs. 11-12—"For both prophet and priest are profane; yea, in mine house have I found their wickedness, saith the Lord. Wherefore *their way shall be unto them as slippery places in the dark.*"

Vs. 15 & 20—"Therefore thus saith the Lord of hosts concerning the prophets . . . The anger of the Lord shall not return, until he hath executed, and till he hath performed the intents of his heart, *in the latter days ye shall understand it perfectly.*"

Vs. 25-26—"I have heard that the prophets have said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies; *even the prophets with deceit in their own hearts.*

Jeremiah 23: 28—"He that hath my word, *let him speak my word faithfully.*"

Chapter 20

NON-RESISTANCE

Sir George Adam Smith, in his inaugural address as Moderator of the United Free Church Assembly of 1916, in reference to the doctrine of non-resistance, stated—

“To ‘Conscientious Objectors’ who appealed to the words or the example of the Lord it might be replied that *the doctrine of non-resistance or of peace at any price found no sanction in the Gospels*. To put peace before justice, before the redemption of the slave and the defence of the purity of women and of children, was to turn Christianity upside down.”

In reply to this, Professor Graham of Manchester University, writing in “Conscription and Conscience,” page 44, stated—

“I have always held personally that *the doctrine of non-resistance was untenable as an absolute law* and unsatisfactory in principle on account of its negative character. It is difficult for any thinking person to maintain that there are not cases in life in which force ought to be used, nor is ‘peace at any price’ a correct statement of our position.”

Yet later on, in page 155, and in spite of the above statement, he proceeds to give the attitude of conscientious objectors to this doctrine—a position in marked contrast to that statement—

“All war is utterly incompatible with the plain precepts of our Divine Lord and Lawgiver, and with the whole spirit of the tenor of the Gospel, and that no plea of necessity or of policy however urgent or peculiar, can avail to release individual nations from the paramount allegiance which they owe to Him who said—“Love your enemies.”

The Mennonite and Hutterite Brethren

Quoting from John Horsch, in “The Principle of Non-resistance as held by the Mennonite Church,” page 17—

And they readily admitted that a tension or paradox exists between their approval of a civil government which exercises force and their refusal to use the sword at the government’s bidding. They are convinced, however, that *true Christianity is necessarily paradoxical in a world of sin.*”

And from the same author, in “The Hutterian Brethren, 1528-1931, pages 133-134—

"The supposition that the principle of non-resistance, as held by the Brethren, meant that they condemned the use of force by World powers is unfounded. They realize that a civil government . . . that would rely on the exclusion of coercion, would be government in name only. *The Brethren believed it impossible to punish wrong-doers—1 Peter 2: 14—and maintain order in the world by living the Christ life.*"

Non-Resistance in Private Life

But is the doctrine of non-resistance taught in the Gospels and in the New Testament generally? So far as individual citizens are concerned, it is so taught, especially if they are Christians. One is not to retaliate on evil men in private life—for fear of his own action having the appearance of evil, or for fear of being tempted himself of the devil, even as Satan tempted Christ to do evil. C.O.'s quote the statement of Jesus to Peter in the Garden of Gethsemane as their authority for their position, but for the most part completely ignore the command of the Holy Spirit to them TO BE IN SUBJECTION TO THE GOVERNMENT AS "THE POWERS THAT BE"—"FOR CONSCIENCE SAKE". We must resist temptation to do evil personally, but if we refuse to obey the command of the Holy Spirit to obey the civil government, then we disobey the Holy Spirit and commit evil thereby.

When the question of whether one should obey the king, and be subject to his government, it should be remembered that a soldier of the civil ruler, to whom God has delegated the power of vengeance, is thus actually acting as a soldier of God himself, the actual and ultimate Avenger. Consequently, if he has no hatred in his heart for the enemy, and is willing to be just and merciful to any forces of the enemy that submit, he is not committing sin while serving the Lord in battle if he kills such troops in actual combat in defence of his neighbors and of his country.

We are warned in *Rom. 12: 10 & 12: 16*, as follows

"Abhor that which is evil."

"Be not wise in your own conceits."

And in *Rom. 11: 25*, Paul indicates that if we are wise in our own conceits, i.e., if we think our thoughts or reasonings are a sufficiency for proper guidance, then we are to be ignorant of the true meaning of God's Word.

Further, he wrote,

Rom. 12: 17-18—"Render to no man evil for evil. If it be possible, as much as lieth in you, be at peace with all men."

Knowing that men with Roman citizenship were required to serve the civil government, he showed here that he was aware that it would not be possible for Christians to always be at peace with all men. But, through the inspiration of the Holy Spirit he was reminded of the law given ages before in the time of Moses, and so gave the direction,

Rom. 12: 19—"Avenge not yourselves, beloved, give place unto wrath; Vengeance belongeth unto me, I will recompense, saith the Lord."

And in the next verse we are informed as to our individual treatment of our enemies—

Rom. 12: 20—"But if thine enemy hunger, feed him, if he thirst, give him drink."

But one cannot do that until he surrenders; and when he does, that is just what our army is doing for our enemies—feeding them, giving them drink, being just and merciful to them when captured, i.e., loving them, and fulfilling the next injunction,

Rom. 12: 21—"Be not overcome with evil, but overcome evil with good."

Non-Resistance in National Life

But, as for the doctrine of non-resistance as applied to national life and the rule of our civil authorities, *nothing such is taught in the Bible*.

For purposes of brevity, we can only refer now to what the New Testament indicates in this regard. In the first place we find that our Lord Jesus Christ was very aggressive, as some examples will show.

Just anger is not forbidden; in fact it is quite consonant with love.

Mark 3: 5—"And . . . he . . . looked around about him in anger, being grieved at the hardening of their hearts."

Ephes. 4: 26—"Be ye angry, and sin not; let not the sun go down upon your wrath; neither give place to the devil."

In demonstration of such anger, Jesus, in the beginning of his ministry, drove the traders and money changers out of the temple, charging that they were making his Father's house a den of thieves—*John 2: 13-18*. And also, near the end of his ministry at the Feast of the Passover just before His crucifixion, he did it again—*Mark 11: 15-17*. These were very aggressive actions, and Jesus used an aggressive weapon in driving out animals—*John 2: 15*—Why did Jesus do this if He was to be the authority for non-resistance to evil? Here was evil present in the Temple itself. If He was teaching the doctrine of non-resistance why did He, in the beginning and again near the end of His ministry deliberately resist evil in the Temple? At least the action was not consistent with the suggested teaching of non-resistance.

When the Pharisees asked him to leave Judaea, as Herod, who had killed John the Baptist for a whim of his wife's, was also planning to kill Him, Jesus replied—*Luke 13: 32*—"Go and tell that vixen" (F.F. & 20th Cent. N.T.). This characterization of Herod was scurrilous in the extreme, and was somewhat similar to a vile epithet used at the present day which makes most non-Christian men fighting mad. Why did he thus anathematize a public man and a ruler so severely, if He was teaching non-resistance.

Then in

Matt. 5: 21-22—"Ye have heard that it was said to them of old time,

Thou shalt not kill; and whosoever shall kill shall be in danger of judgment: but I say unto you that every one that is angry with his brother shall be in danger of judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire."

Christ here refers to punishment by four forms of execution—1. Execution by the sword for killing a person. 2. Death by the sword, awarded by the local council of the community. 3. Death by stoning, awarded by the Council (Sanhedrin), for ridiculing a man by calling him Raca—empty-headed, trifler, fop. 4. Death by the Gehenna of fire in the valley of Hinom, reserved for malefactors, for calling a man a fool. Jesus was here speaking about various forms of death awarded officially for crimes: He did not condemn the executioners for carrying out these sentences. There is no real difference between deaths in civil life resulting from the execution of those declared by judge and jury to be murderers, and deaths resulting to the enemy when we are fighting in defence of our country.

Denunciation of the Pharisees

Again in the 23rd chapter of *Matthew*, we have another instance of marked aggressive denunciation by Jesus. In this chapter and in various parts of the four gospels, one finds that scathing "woes" were pronounced on the pseudo-religious groups known as Pharisees, Sadducees, Scribes, Blind Guides, and Lawyers. These "woes" are closely comparable with the "curses" (imprecations, maledictions) pronounced by God on Israel for disobedience—*Deut.* 27: 15-26 and 28: 15-68. There are eight such woes pronounced in *Matthew's Gospel*, and nine in *Luke's* or a total of seventeen. Taken altogether, they form the most scathing, searing, burning, terrific denunciation of religious leaders on record. Transposed into the modern English of Fenton, Moffat and the Revised Version, they are thus described—

1. Lovers of ostentation, prominence, salutes, titles and honours;
2. Lovers of money, covetous;
3. Hypocrites, self-justifiers, shamming, pretenders in prayer;
4. Taskmasters, devourers of widows' houses, extortioners;
5. Delinquents in duty, superficial cleansers;
6. Tomb-like, whited sepulchres, righteous appearing;
7. Persecutors, intimidators, scourgers, floggers;
8. Serpents; offspring, spawn, brood, progeny of vipers;
9. Wicked, iniquitous, rapacious, self-indulgent;
10. Scoffers, sneerers, deriders;
11. Killers, crucifiers, murderers, sons of murderers;
12. Sons of Satan, hell-bound, proselyters to hell;
13. Rejectors of the Commandments of God, Traducers of His Word;
14. Teachers of False Doctrines, Teachers of Tradition of Men;
15. Tempters of Jesus, conspirators, deniers, denouncers.

Jesus came to save this people. But they did not repent; they would

have none of Him. After His experience with them, no wonder He said—
Matt. 5: 20—"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

So they became the object of the most bitter arraignment in the history of religion. Christ's action was very aggressive; it was a definite example of the resistance to evil taught in the New Testament, but not of the non-resistance so commonly taught now-a-days.

If some of our religious leaders and teachers, who object to a man entering military service and obeying the command of the Holy Spirit to be in subjection to the king "for conscience sake" or "for the Lord's sake", would take cognizance of this terrific denunciation of the false teachers of Christ's time they might with a good deal of grace improve their principles and methods of teaching, and do away with the teaching of disobedience to God's ordinance by resisting His ordained powers of civil government, and teaching the doctrine of non-resistance, instead of that of obedience. How could Jesus make these terrible, aggressive denunciatory statements if He was a believer in the doctrine of non-resistance?

It would appear that the only means of harmonizing the doctrine of non-resistance with these denunciations of Christ's, and with the command to obey, and honour, and pray for the king as a power ordained of God, and the command to be in subjection to him "For the Lord's sake", is to take them, i.e., the commands, at their face value, viz., that we are to resist temptation and all leading of evil men tending to direct us into evil ourselves. The only non-resistance required is to graciously put up with the actions, indignities and interferences suffered by us from the actions of these evil men, *lest we be tempted to take revenge, and by so doing commit evil ourselves.*

Resistance to an Enemy

Further, Jesus definitely taught that we are to be prepared to resist an enemy. On the occasion when Jesus cast out a demon from a dumb man, *Luke 11: 14-26*, the Pharisees accused Him of doing this by the power of Beelzebub, the prince of demons. They were instructed by Jesus that a house or a kingdom divided against itself could not stand, and He confirmed His action by the statement—

Luke 11: 20—"If I by the finger of God cast out demons, then is the kingdom of God come upon you."

And He illustrated this position by a parable.

Luke 11: 21-23—"When the strong man fully armed guardeth his own court, his goods are in peace; but when a stronger than he shall come upon him, he taketh from him his whole armour wherein he trusted, and divideth his spoils. He that is not with me is against me."

By this parable Jesus taught that when evil is present in an opposing force, we must not only be strong, but we must be fully armed, and we must defend ourselves and that which is ours. How can any government defend its people, even in a righteous cause, unless its citizens serve in any capacity—civil or military—which the government may call them for?

Obedience to the Civil Government

And how can Christian citizens in particular refuse to obey, when they are specifically told to subject themselves to the civil government—the power ordained of God—for military service if required; and when also they are told by the Holy Spirit that those who resist that (civil) power—

Rom. 13: 2—"withstandeth the ordinance of God."

with the further admonition that—

Rom. 13: 2—"they which withstand shall receive to themselves judgment."; and also that—*Luke 11: 22*—"He that is not with me is against me."

If any one is still in doubt about the necessity of obeying the civil government, they should remember and take to heart the terrible denunciations pronounced on the Pharisees, for their disobedience and hypocrisy; for, in Christ's time, they were the people who, like our present day C.O's, only observed such portions of scripture as met with their approval.

Chapter 21

PACIFISM

This is a doctrine which has been taught off and on ever since the Ascension of Jesus Christ into heaven. The disciples who personally knew Jesus, and listened to Him on earth, and also the early Church for 300 years or more, looked for His early return. Jesus had promised to come again, but He had never set any definite time.

John 14: 3—"And if I go and prepare a place for you, I (A.V. will) come again, and will receive you unto myself."

Acts 1: 11—"Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven."

Apparently they did not understand that conditions on earth would not be suitable for many centuries for Christ to return as He had promised. They failed to appreciate the time element in His Olivet Discourse, *Matt. 24; Mark 13; and Luke 21.*

Matt. 24: 6—"Ye shall hear of wars and rumors of wars."

Luke 21: 9—"And: ye shall hear of wars and tumults be not terrified; for these things must needs come to pass, but *the end is not immediately.*"

And we know that even a single war might last a long time, such as—The Hundred Years War in Europe, 1337-1453; The French Revolution and Napoleon's Conquests, 1789-1815; and now the Two World Wars of our own century, 1914-1945 (?). Thus the time element indicated a much longer period than the disciples of the early church realized, or probably even dreamed of.

The Throne of David Given to Jesus

Though misunderstood by the disciples (shall we say—in God's good providence), yet now we know from taking the Olivet Discourse and all succeeding history into consideration together, that Christ really meant that there would be a long period of time pass by before He came back to occupy the Throne of His Kingdom according to the Divine Message given to Mary, His mother by the Angel Gabriel—

Luke 1: 31-33—"Thou . . . shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of His father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

If they could only have associated that teaching with what He had previously taught as to not coming to bring peace to the world, but war, they might have had some conception as to the length of time before He came again.

Matt. 10: 34—"Think not that I am come to send peace on the earth; I came not to send peace, but a sword."

Evidently it was intended that Christians were not to be informed of the full import of all scriptures in the varying ages in which they lived; but increase of knowledge was to be revealed to them by the Holy Spirit as was required in each age. In the meantime, it was the duty of all Christians to so live that they would be ready for the call of Jesus at His Coming. To enable them better to live this way, they were to be filled with the constant expectancy of this call.

Matt. 24: 42—"Watch therefore; for ye know not on what day your Lord cometh; . . . *vs. 44*—Therefore be ye also ready; for in an hour ye know not the Son of man cometh."

And thus it was that during the last two centuries and the first decade of this century, the Christian churches, by means chiefly of the fine Evangelistic teaching of the clergy at home, and by the heroic work of the Missionary Societies abroad, had accepted the idea from their religious leaders, that Christ's teaching would soon spread to all countries and permeate all society, and that all people would become men of goodwill, and thus peace would become universal. One vividly remembers when the great Y.M.C.A. secretary and organizer John R. Mott, enthusiastically went up and down our Anglo-Saxon lands like a fiery courier about 50 years ago, proclaiming—"The world for Christ in this generation." But the generation, 40 years, has passed, and a new one has come and yet, numerically, we are no nearer that goal than we were at that time. Why?

Satan the god of This World

Our leaders, though many or most of them were fine Christian men, were so enthusiastic for progress along the lines of their narrow points of view, that they had very little time for study, and so neglected to become good Bible students. They apparently ignored or discounted such teachings in the Bible as the continued presence of Satan in the world—*John 12: 31*—"Now is the judgment of this world; now shall the prince of this world be cast out."

2 Cor. 4: 4—"In whom *the god of this world* hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them."

1 John 5: 15—"The whole world lieth in the evil one."

They also ignored the fact that Satan had power to appear as a roaring lion seeking whom he could devour; also that he could appear as an angel of light, so that he could deceive even the Lord's followers—

1 Peter 5: 8—"Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

2 Cor. 11: 13-15—"For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel, for even *Satan fashioned himself into an angel of light*. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness, whose end shall be according to their works!"

Consequently, our leaders, by ignoring certain lines of Scriptural teachings, have permitted Satan to blind them to the fact that ever since Christ's time, in every age, and century, and generation, the heathen population of the world has been increasing numerically far more than the Christian population has increased by birthrate and missionary effort combined. Also they have been blinded to the fact that Satan, as an angel of light in our so-called Christian countries, is fashioning many deluded Christians into "ministers of righteousness" so that he may deceive, if possible, the spiritual Christians themselves.

Gnosticism

"Knowledge Falsely So-called"

So down through the ages there has been this constant teaching of "pacifism", as part no doubt of the "knowledge falsely so called" or gnosticism of the early Christian centuries.

1 Tim. 6: 20-21—"O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge falsely so-called; which some professing have erred (marg. missed the mark) concerning the faith."

Of course, we are more familiar with the propagation of false knowledge of many different kinds during this last 25 to 50 years; and have been made especially aware of this false knowledge in one of its phases by means of the so-called "conscientious objection" to entering the military service of our country in this terrible war. The Christian Church of all denominations, communions, sects, or cults, may not be aware of the fact that actual general world pacifism is not possible while Satan is god of this world; and also that outward quietness, tranquillity or peace cannot be had unless we defeat the usurping power of our present enemies, and maintain sufficient military strength to enforce and continue such peace over the whole world. But if the Church is not aware of this or cannot understand it, at least the general public in all countries including our own Anglo-Saxon lands are aware of this, and will insist that such military power be maintained, in spite of all opposition from those having a "knowledge falsely so called"—such as that of C.O's, non-resisters and pacifists.

Declarations re Pacifism

In the past 15 years we have had frenzied pronouncements and declarations on "pacifism", not only by the smaller cults who produce most of the C.O's, but also by the Lambeth Conference, London, of 1930, by the Oxford Movement; by the Students of Oxford and Cambridge Universities, by the Youth Movements of Canada, Australia and New Zealand, and even by over 100 ministers in the United Church of Canada during the meeting of the General Assembly in Toronto since the present war began. And again, early in 1944, over four and a half years after the commencement of the War, news has come from Great Britain that 28 pacifists, only one of whom was not a clergyman, are again raising this opprobrious question. These facts clearly show how successful Satan, the god of this world, has been in blinding the minds of the unbelieving, that the light of the gospel . . . of Christ, . . . should not dawn upon them.

When this war is over, and who can tell when that will be, though we all hope that it will be within 1945 (?), though it may be longer, no doubt there will be other efforts made to introduce pacifism by people

yet blind and in the dark as to God's plans and purposes for this world of ours.

Pacifism, pure and simple, is not possible, however, under any world system of government except that of Utopia, i.e., real Utopia, and not the fabulous Utopia described by Sir Thomas More in 1516. And the present terrific strife and slaughter has shown that as yet we are far from even that Utopia. In fact Utopia will not and cannot come by human means, human plans, or human methods.

Equity and Justice

But a real and just system of government can only be present when Christ is here Himself as the Head of the Government, when inflexible justice will be rendered. Then equity and justice will be established.

2 Cor. 8: 9-15—"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might become rich. And herein I give my judgment: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but to will. But now complete the doing also: that as there was the readiness to will, so there may be the completion also out of your ability. For if the readiness is there, it is acceptable according as a man hath, not according as he hath not. For I say not this that others might be eased and ye distressed; but by equality; your abundance being a supply at this present time, for their want, and their abundance may become a supply to your want; that there may be equality: as it is written, He that gathered much had nothing over; and he that gathered little had no lack."

When the time comes, in Christ's kingdom, when the foregoing equality is actually provided for, no doubt all shall be peaceful, for under His rule Justice will be inflexible, as "He shall rule them with a rod of iron," the same indicating that there will be no bending or breaking of Justice. But in our present time there is no equality or justice in permitting certain men to remain at home, and not serve the king and the whole community in this time of stress and strain and great sacrifice of life. Such men, in spite of their ill-founded claims of being "conscientious Objectors" to rendering military service, are at least slackers. They could not have protection to practice pacifism unless other men fought for the protection of the whole community. They want the fruits and benefits of pacifism, without the toil and sacrifice entailed to obtain such. In order to uphold their objections they are deliberately breaking some commandments of God. So when they are obtaining the benefits of protection and of their own pacifism, they are indebted for such to the sacrifice of their neighbors.

This attitude takes us back to the prayers of the Pharisee and the Publican in the Temple. Christ's comment on these was—

Luke 18: 14—"This man (the publican) went down to his house justified rather than the other."

And so it will be with the C.O. and the Soldier. The latter, even without special protestations of sanctity, willingly volunteered his services, toiled and laboured under dreadful conditions, whether in the air, sea, or land, whether on sand or slime, whether amidst the ice of the Arctic Sea or the malarial jungle of the Torrid Zone, whether in barracks in Canada or amidst the roar and bombardment of guns and planes and torpedoes, all the time doing his duty—he, the Soldier, will come back to civil life justified more than the C.O. with all his pious objections, or any other class of pacifists.

All pacifists ought to take stock of themselves, and see where they stand in the light of the whole Scripture, for the Bible teaching appears to suggest that they are in much the same position as the Pharisees, whom the Lord so scathingly and bitterly cursed, finally summing up with the awful condemnation—

Matt. 23: 33—"Ye serpents, ye offspring of vipers, how shall ye escape the damnation of hell."

Chapter 22

REGISTRATION

Some people object to any order of the Government to them to register their names and addresses.

Let us see what "registration" means. In the original Greek, the word for 'taxed' or 'enrolled' is 'apographe'; 'apo'—of or from, and 'grapho'—to write. Thus 'apographe' is simply a writing of or the recording of the name and address. Young's Concordance gives the meaning of the word as being "to register." The English Revised, the American Standard, Panin's and Young's Versions all give the translation as 'enrolled'; Moffatt, Fenton and the 20th Cent. N.T. give "a census should be taken"; and A. E. Knoch (Concordat Version) translates it—"the entire inhabited earth be registered." So the word "registration" appears to be a very appropriate term for the recording of the information desired, even though in this instance it represents the enrolling of the people, or possibly even the taking of the census.

According to the Scriptures, it is the duty of all Christians to obey the civil government.

1 Peter 2: 13 & 16—"Be subject to every ordinance of man, for the Lord's sake." . . . "As free, and not using your freedom for a cloke of wickedness, but as bondservants of God."

Romans 13: 1 & 5—"Let every soul be in subjection to the higher powers."

" . . . Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience sake."

Registration of the Parents of Jesus

But we also have a notable example of such an order for registration having been issued, and having been obeyed by God's people.

Luke 2: 1-7, vs. 1—"Now it came to pass in those days, there went out a decree from Caesar Augustus, that all the world (marg. Gr. 'inhabited earth') should be enrolled (A.V. taxed).

Now, Joseph and Mary, the parents of Jesus, in obeying this decree of Caesar to register, travelled from Nazareth in Galilee to Bethlehem in Judah, where Joseph had to report for registration on account of being a member of the family of David. Despite the fact that this journey was very inconvenient, and also very difficult for Mary to travel so far at that particular time by their ancient means of conveyance, they showed themselves obedient to the order of the civil government under which they lived, viz., the Roman government, which was a heathen government, and which was more or less rigorous in its rule over the Jews.

By this obedience, they anticipated the injunctions given later by the Holy Spirit, through Peter and Paul, relative to subjection to "the powers that be," that were ordained of God. Apparently, there was no question in their minds as to their duty to obey this command.

The instructions given by the Holy Spirit through Peter and Paul as to obedience to the laws of the civil governments, and the example set by Joseph and Mary, the parents of Jesus, are surely sufficient Biblical authority for all Christians in our generation as to the necessity of obeying any governmental order for the registration of all its citizens.

Chapter 23

"THOU SHALT NOT KILL"

The reason or excuse most frequently given for refusing to take military service of any description is clothed in many phrasings, and emphasized in varying degrees, from mild statements to boisterous or offensive and haughty denunciation. Often also the expression and general attitude of the objector indicates wonder or bewilderment or even pity or contempt for the ignorance of the Board who is examining them, for professing to be Christians and yet not having a proper knowledge of the teachings of the Scriptures.

Briefly, the chief excuse is that the Lord Jesus Christ has commanded—"Thou shalt not kill." Let us examine this commandment. It is frequently repeated.

Exod. 20: 13 & Deut. 5: 17—"Thou shalt not kill". and in the R.V.—
"Thou shalt do no murder."

Exod. 21: 12—"He that smiteth a man, so that he die, shall surely be put to death."

Lev. 24: 17—"And he that smiteth a man mortally, shall surely be put to death."

Lev. 24:21—"And he that killeth a man shall be put to death."

Num. 35: 30—"Whoso killeth any person, the manslayer shall be slain at the mouth of witnesses; but one witness shall not testify against a person that he die."

Matt. 5: 21 & Rom. 13: 9—"Thou shalt not kill."

Private Killing and Penalty

In plain, unmistakable language the commandment is given—"Thou shalt not kill," or "Thou shalt do no murder." The nature of the action is shown in *Exod. 21: 12* and in *Lev. 24: 17*, i.e., it is smiting or hitting or injuring any other man sufficiently to cause death. But this command or charge of crime, is accompanied by a penalty for such action; and the penalty is that he who smites to the death shall himself be put to death. This penalty indicates that in each case, the crime of killing a human being is an action of an individual on his own volition or initiative, and not by an order of the State.

This law, being the 6th Commandment, is in the 2nd portion of the Decalogue, i.e., the portion which deals with man's relations with his fellow men. The context clearly indicates that all the sins therein mentioned are sins against one's "neighbor". Consequently, this law or commandment is simply a restatement of the chief provision God made in His Covenant with Noah—

Gen. 9: 5-6—"At the hand of every man, even at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed."

This article, law, or command in the covenant with Noah is obligatory on all; and even so is the penalty. And according to the Covenant, the penalty is to be executed by human means. If all men should refuse to kill any one under all circumstances, then the penalty ordered by God could not be carried out. Such a condition of affairs as God's will not being obeyed, especially by His own servants or followers, is, or should be, unthinkable.

In none of the above quotations is any authority given to any individual to refuse to do the bidding of the State in taking the life of a

murderer, neither do they authorize any one to refuse giving military service to the king; but all of them refer to a murder as a private action of the criminal. New Testament references to killing are found as follows: Matthew—11 times; Mark 8; Luke—9; John—9; Acts—14; Romans—2; Corinthians—1; Thessalonians—1; and James 2; in all—57 times. Yet not once does such a reference have to do with war in any sense whatsoever, any more than it refers to the fulfilment by the executioner of the penalty to the individual for committing murder.

Avenger for Wrath

Owing largely to our past teaching, and our innate sense of love of life, the business of the "hangman" is revolting to most of us, but in rendering justice to all, which the Law of the Lord calls for, it is the duty of the State to appoint a human agent to execute a murderer. Consequently, an executioner is not to be considered a murderer. He is simply an assistant to the King as "an avenger for wrath to him that doeth evil." The soldier also, like the executioner, is an agent of the human government, whom God ordained to be a power which "beareth not the sword in vain" but to be "a minister of God, an avenger for wrath." Both the executioner and the soldier are for the protection of human life, by eliminating evil, whether in the form of a murderer or of an invading army, both of which have destruction in their minds and hearts. So anyone that refuses to give military service in time of need is deliberately disobeying God.

In reference to this command, Rev. James Bales writes, in part, as follows—P. 39, "Christ gave no indication that he was just correcting an abuse which was forbidden by the law of Moses also". P. 60, "Those who request scripture which proves that "Thou shalt not kill" does not have the exceptions in the N.T. that it has in the O.T. are asked to read *Matt. 5: 37-48*, where Christ expressly abrogated for His disciples what Moses had authorized for the Jews." And on P. 62, "What has this whole passage (*Gen. 9: 6*) got to do with Christians going to war to kill? The N.T. is clear in stating that though God may use such agents as pagan government, fire, scourges, and so forth, that He does not so use the Christian (*Rom. 12: 19*).—"It must be further agreed that Christ abrogated the law of vengeance in so far as His disciples are concerned (*Matt. 5: 37-48*)."

The Teaching of Jesus

As shown in the Chapter 9, "The Sermon on the Mount," Jesus very carefully announced that He came not to destroy the law or the prophets but to fulfil them. He did not abrogate any law. Though He was God, He could not abrogate the so-called laws of Moses, for He Himself had given those laws to Moses. So, if He had abrogated them, He would have contradicted Himself, and would have broken His own promises. With all due respect, reverence and love to God our Father and Jesus Christ

our Redeemer, we say that He could not abrogate His Law. The ceremonial law of sacrifice was not abrogated, but it was made of no effect or annulled by the positive action of Jesus in fulfilling it in His own Person, as a sacrifice by crucifixion on the Cross—"once for all", "one sacrifice of sins forever."

Again, in that same Sermon, He did not authorize the Law "Thou shalt not kill" to be abrogated. The scribes and Pharisees had developed various methods of carrying out the penalty for that crime, and had extended the death sentence to include even the misdemeanor of calling a man 'raca', i.e., fop, empty-headed. However, Jesus both narrowed and broadened this interpretation of the law. His analysis of it showed that He not only confirmed the law as given to Noah and Moses "Thou shalt not kill"; He showed that it was not only the guilt of actually killing a man that should be punished, but also that the anger, ill-will, passion, or spirit of revenge present in any one against his neighbor, was a transgression of His law. Instead of abrogating it, He confirmed it and carried the offence back past the action to the moral attitude present in the criminal and leading up to the crime.

Further, in *Matt. 5: 37-48*, Christ did not abrogate the law of Vengeance, and thus condemn all punishment for victimizing one's neighbor. Certainly, in so far as the "traditions of men" had crept into the law, such as "hate thine enemies", He abrogated all that. But He showed that vengeance was His prerogative, as He had already shown in the time of Moses; and that consequently no man had a right to privately wreck vengeance, that is to take revenge on his own initiative, on any one for any wrong or injury. Thus, *Romans 13: 1-7* confirms and extends the old Law of Vengeance, viz., that vengeance was to be executed by God. It extends it by definitely showing that human governments were His agents or 'ministers' for carrying out such vengeance. Also, in this passage the Holy Spirit very plainly indicates that Christians were to obey the human government. In no way does Christ or the Holy Spirit indicate that vengeance, as a function of human government ordained by the Lord, is forbidden, or that an individual man is guilty of sin in acting as an agent of the government as an executor of vengeance; for example, in such a matter as a soldier in repelling an invasion of wicked and evil men bent on destruction, by all the powers placed at his disposal by the king.

Perplexity of a Soldier

In the Feb. 5th, 1945 number of The TIMES News Magazine, excerpts from a letter on this question were published. A young soldier at the front wrote his pastor, the late Rev. James C. Wright of Akron, Ohio., in which he apparently showed his perplexity about this problem—"In the Bible it says, Thou shalt not kill. We are trained to go out with that purpose. I can't get that straight."

His pastor, wrote to him as follows (excerpts)—

"This is a serious matter and not easy to answer . . . What the Bible really means is: "Thou shalt do no murder." A murderer . . . goes out to kill others to gain selfish ends, or because of a personal injury he will not forgive . . . You were called by your country to disarm a dangerous and skilful enemy who (conquers by) torture and murder . . . I do not call a policeman who must shoot a gangster . . . a murderer any more than the law does. Perhaps in the terrible business of war, murderous thoughts will take possession of us . . . God, I am sure, will forgive . . . many of our weaknesses."

To the foregoing brief explanation of a Presbyterian minister, one might add further quotations from a letter by a Salvation Army Officer. Herewith some excerpts from such a statement made early in the war by the late Commissioner S. L. Brengle, of the Salvation Army of the United States of America.

Killing in Battle — Is it Murder?

"This article is written, not in defence of war, but in the interests of a good conscience. . . .

"Truth, right and justice are more precious than life. . . Jesus and the martyrs died for the truth's sake . . . they denied their lives and died to save the truth.

"Does not God command, "Thou shalt not kill"? True that command with all its majesty and authority condemns, unless there are other Scriptures to modify it, always and everywhere the intentional destruction of human life. . . . Moses . . . imposed the death penalty upon those who wilfully took life. The penalty itself was a modification of the command.

"But Moses went even further. He allowed private vengeance, even for accidental killing. . . . The right for private vengeance, however, was swept away by Jesus when he commanded, "Resist not evil; love your enemies"; and by Paul, "Avenge not yourselves."

"But do these commands abrogate the right to take life? Not at all. The right is taken from the individual, but left with rulers representing society.

"Where civil government exists it has the right to protect its members and punish wrong-doers . . . Caesar is representative of all rulers. And Paul tells us what belongs to them (*Rom. 13: 1-7*) . . . I am, then, no longer to avenge myself, but leave vengeance to God, and God will delegate this matter of vengeance to his agent, who is the ruler. . . .

"Society has its rulers and they delegate their power to policemen, sheriffs and soldiers. "They are ordained of God." . . . But if, in the lawful performance of their duty, they can only protect society by taking the lives of insistent wrong-doers, they do not commit murder. They are God's ministers of vengeance, and are without guilt.

"So a soldier, fighting not with any thought of personal vengeance, but only in the interests of humanity and the sacred inalienable rights of man, does not murder when he kills, but is God's minister and is doing an awful but righteous service.

"But let him beware not to harbor hate in his heart, lest at heart he become a murderer! This is a danger to which young soldiers are subject, a danger more deadly than the invisible gas of visible forces. It is a breath of hell that withers the spirit. . . .

"This is a danger, however, before which men on the firing-line do not more often fall than those who remain at home . . . The natural tendency of war is to harden the heart and destroy the finer sensibilities of pity and compassion and tender regard for the welfare of others. But to the man, who, seeing and fearing this danger, seeks God in prayer, supernatural help will be granted."

The above excerpts from statements written at different times to different young, perplexed, enquiring soldiers, by two prominent religious leaders of different denominations ought to be a great help in clearing up the doubts in the minds of many Conscientious Objectors.

Chapter 24

"THEY THAT TAKE THE SWORD"

Another frequent excuse for not enlisting in the Active Army, and even for not accepting service in the Home Army, is that—

"They that take the sword shall perish by the sword"—*Matt. 26: 47-56; Luke 22: 43-50; John 18: 1-11.*

On the occasion, in the Garden of Gethsemane, when Judas came to betray Jesus to the servants of the High Priest, who were armed with staves and swords, and accompanied by a rabble, he was surrounded by them for the purpose of arrest. Peter drew his sword—*John 18: 10*—and cut off the ear of one of the servants. Jesus admonished him for this, and warned—

Matt. 26: 52—"All they that take the sword shall perish by the sword."

But Jesus did not condemn the sword, nor order it to be destroyed. He simply ordered Peter to put it back into its sheath (where it would still be ready for defence against wild beasts and evil men). Instead, He merely restated, in different words, the principle of law given by God in His covenant with Noah, indicating that he that committed murder would likewise lose his own life by human means.

Fulfilment of Prophecy

In this instance the purpose of with-holding the sword was not to teach a lesson in non-resistance, or that one should refrain from the use of the sword in warfare—far from it. If His servants had fought then they would probably have been over-powered, and it is conceivable that Jesus might have lost His life in a common fracas with the rabble. But this could not be allowed. Why? The reasons are given plainly in the context.

In the first place, He did not need earthly power to protect Him—

Matt. 26: 53—"Thinkest thou not that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels."

But He could not call on that overwhelming power, for the prophecies in the Scripture (Old Testament) must be fulfilled.

Again He gives another explanation for the same reason, viz., the fulfilment of the prophecies in His own Person.

Matt. 26: 54—"How then should the scriptures be fulfilled, that thus it must be?"

Mark 14: 49—"But this is done that the Scriptures might be fulfilled."

John 18: 11—"The cup which my Father hath given me, shall I not drink it?"

These statements are very plain, and they make clear why the sword was not permitted to be used at the time, viz., not to set an example of non-resistance, but that the Scriptural prophecies regarding Himself at this period of His life and ministry on the earth should be fulfilled, just as He had previously announced in the Sermon on the Mount, at the beginning of His ministry—

Matt. 5: 17-18—"Think not that I came to destroy the law or the prophets: I came not to destroy but to fulfil. For verily I say unto thee, Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be accomplished (A.V.—fulfilled).

God Cannot Lie

But there is another reason. If we all believe that the Godhead is a Trinity—Father, Son, and Holy Spirit; and if we are really Christians we must believe it; then it is inconceivable that Jesus Christ would state one teaching, and the Holy Spirit another teaching contradictory to it.

Num. 23: 19—"God is not a man that he should lie."

John 10: 30—"I and the Father are one."

Titus 1: 2—"In hope of eternal life which God, that cannot lie, promised before the world began."

Hebrews 6: 18—"By two immutable things, in which it is impossible for God to lie."

In these passages it is clearly demonstrated that God cannot lie, therefore the teachings of Jesus and those of the Holy Spirit cannot contradict each other. Consequently, if they appear to do so, search must be made to see if such apparently different teachings can be harmonized.

Guidance to Truth

The Apostle Peter tells us—

2 Pet. 1: 20—"No prophecy of scripture is of private interpretation."

That being so, we must look for interpretation, clarity and harmony to the Bible itself, and not adopt our own private interpretation of apparently contradictory passages. The Lord has promised to guide us into all truth—

John 16: 13—"Howbeit, when he the Spirit of truth is come, he will guide you into all truth.

Old or New Law

Now then Jesus has said—

Matt. 26: 52—"They that take the sword shall perish by the sword."

Is this simply a repetition of the law given to Noah, and again to Moses, which applied to 'killing' in civil life only, or is it a new law, applying also to the 'killing' of any soldier of the forces of an evil enemy invading the land for destructive purposes? The sword is symbolical of any weapon of warfare, even of a breath from the Lord Jesus Himself. But it is also an emblem of power given to the king or government by God above. The king uses the sword to protect his people. On the other hand Paul instructed the people, addressing his instructions especially to Christians—*Rom. 13: 1-7*—to be in subjection to the powers that be, which were ordained of God; that is they were to obey the laws and regulations established by the civil government for the benefit and protection of the people. But the said 'instructions' did not include any provision for the exemption of 'Conscientious Objectors' from obedience to the said laws or regulations. Even Christ told the Jews to render unto Caesar the things that were Caesar's (Caesar in this case being representative of all kings and governments); the meaning being that tribute (taxes) and service were due to, and must be given to him. The only exceptions were duties to God.

Subjection to the King

But the Holy Spirit is very explicit about subjection to the king; and also that he, with his power granted to him by God, uses the sword as an avenger of evil. Consequently, the killing of an enemy by a soldier, in his corporate capacity as a member of the army of the king, who is God's—

"avenger for wrath to him that doeth evil," (*Rom. 13: 4*), is not a case of 'killing' included in the law given to Noah and Moses, and quoted by Jesus Christ and the Apostles. Otherwise a Christian in the army would be governed by two scriptures giving him absolutely contrary commands. That position would be anomalous, and especially so when one remembers that God has promised to guide us into all truth.

Laying Down His Life

If one enters the army of his king or civil ruler without hatred for the individuals of the enemy, and if he loves his enemy though hating the evil which he is committing, and if he is just and merciful to his enemy when captured, whether voluntary or forced, whether wounded or whole, whether hungry and cold or well-fed and comfortable, then his fighting with or slaying of the evil forces of an evil government which are attempting to wreck his own country and destroy the liberties, freedom and privileges of the people of his country, shows that he truly loves his neighbor as himself, and by his action in opposing and fighting against such evil indicates that potentially he is laying down his life for his neighbor, even as many of his comrades actually do.

Results of Disobedience

But if, from improper instruction in, or insufficient study of the scriptures, one refrains from service to the king, or refuses to be in subjection to him or the government, to whom God has given power to act as an avenger of evil, then—*Rom. 13: 2*—

"he that resisteth that power, withstandeth the ordinance of God." In being guilty of disobedience to the law of the land in which he lives, he is not obeying the commands of the Scripture, nor the ordinance of God, so, if he ever was a Christian, he is now a "backslider."

What is the consequence of such backsliding?

Romans 13: 2—"They that withstand shall receive to themselves judgment (condemnation)."

Hebrews 10: 26-27—"For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment and a fierceness of fire which shall devour the adversaries."

And these adversaries include all those who decline, refrain from, or refuse to obey God's word, or who prefer to accept Satan's delusions and lies rather than the Word of God.

Chapter 25

DESTRUCTION OF MEN'S LIVES

Objection

One objection—the destruction of men's lives—is based on *Luke 9: 56*—"The Son of man is not come to destroy men's lives, but to save them."

This verse is quoted from the Authorized Version. This version was translated from the Latin Vulgate of St. Jerome, the latter being a translation from the Greek at about the end of the fourth century. However, this verse, or at least the part quoted above, is not included in the English Revised or the American Standard Versions, nor in those of Moffatt, Fenton, Panin, Knoch, Young, nor of the 20th Cent. N.T.; all of which are translated from the original Greek. Thus, this quotation, not being a part of the original Greek Scripture of the N.T., we cannot accept, nor the argument based upon it.

However in reference to the second provision we are told that—

Luke 19: 10—"The Son of man came to seek and to save that which was lost."

Consequently, we do gladly accept the second portion of (A.V.) viz., *Luke 9: 56*—"but to save them." So actually, it is only the first clause—"The Son of man is not come to destroy men's lives", that we cannot accept. By leaving out this clause there is harmony in Christ's teachings. He did not come for the purpose of destroying men's lives, but to give every man an opportunity of accepting salvation. That, however, does not mean that literally all men should be saved. It means, rather, that all men who will actually (not nominally) accept His salvation will be saved. Thus, those who have failed to receive salvation, either by negligence or perversity, have by their own action come to destruction.

This is made very clear in—

John 3: 16-18—"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life. For God sent not his Son into the world to judge the world; but that the world should be saved through him. He that believeth in him is not judged (Moffatt—sentenced; Fenton—condemned), he that believeth not hath been judged (Moffatt—sentenced; Fenton—convicted) already, because he hath not believed on the name of the only begotten Son of God."

This quotation shows that men are not saved unless they believe in and accept Jesus Christ their Saviour. Contrariwise, it shows that if they are sentenced, condemned or convicted, and not saved, their destruction is due to their own lack of action in accepting Jesus Christ.

All true or "believing" Christians accept such teaching as truth, and glory in Christ Jesus as the Saviour of men. But all men will not accept His salvation, so He cannot save them all. He came to earth and lived and worked among the Jews, offering them salvation. Some of them accepted, chiefly "the common people," but also a few of the religious leaders among the Pharisees. But most of the Pharisees did not; and there is no record of any of the Sadducees having accepted Him as Saviour or King. See how bitingly and bitterly He denounced them—the Jews, including Pharisees, Sadducees, Scribes, Lawyers, and Blind Guides, ending up with

Matt. 23: 33—"Ye serpents, ye offspring of vipers, how shall ye escape the judgment (A.V.—condemnation) of hell?"

This terrific denunciation of the Pharisees of His day should be noted by the Pharisees and Sadducees of our own day, whoever they may be, or in whatever communion, denomination, sect or cult they may belong to. For unless they repent of their unbelief and iniquities, and accept Christ, obeying all the injunctions of Himself and the Holy Spirit, they may also be condemned.

Implication re Military Service

The implication of the objection is that if Christians enter military service, it is their duty if called upon to do so, to destroy the lives of the enemy. Objectors using this reason, claim that the statement in this verse, *Luke 9: 56*, prohibits them as Christians from doing that. But as the translation of the A.V. is incorrect that prohibition does not stand.

On page 145 of his book, "The Christian Conscientious Objector", Rev. Mr. Bales states—"It has been asserted that God has never forbidden his children to destroy their enemies in self-defence. . . . The falsity of the assertion here considered is revealed in the fact that Christ forbade His people to destroy enemies who attacked them (*Matt. 5: 10, 12, 38, 48; 1 Thess. 5: 15; Rom. 12: 14, 17-21; 1 Peter 2: 19; Luke 21: 20.*")

With all due respect to Mr. Bales as a teacher of religion, we must take strong exception to the said statement. In fact we must state that the "falsity" of his own assertion is most glaring. None of the passages he refers to directly forbid the destruction of enemies; he merely reads that into them. Loving one's enemies does not mean that they are not to be destroyed if necessary, any more than loving one's children does not mean that they are not to be chastised when necessary. *Rom. 12: 21*, which he refers to, states—"Be not overcome of evil, but overcome evil with

good." It does not give any indication that we are not to destroy an enemy if necessary. In fact it clearly indicates that we are not to permit any form of evil—evil ideas, evil things, evil motives, evil men, or even the Evil One himself, Satan, to overcome us.

If a man is evil, and if he is deliberately attempting to destroy us, then we are to follow out the injunction—"Be not overcome of evil," i.e., we must protect ourselves and conquer the evil one, then we proceed to overcome evil with good. If the evil man resists unto death, his blood is upon his own head, not on the man he attempted to destroy. On the other hand, if we did not resist evil, and were killed, how could we render good for evil? Thus it is evident that we cannot overcome evil with good unless we are actively alive and able to show our love for our enemy by returning good for evil. We can only do this when they desist from their attempts to destroy us. In such circumstances, we do not retaliate on them with fire, poison gas and machine guns, as did the Germans with 2000 young three-quarter starved Polish prisoners, as they themselves were losing a battle and were being driven back (News item—8-2-45). But we treat prisoners without hate—attend to their wounds, feed and clothe them, supply their actual needs, make them comfortable—even according to the example given us in God's Holy Word, *2 Kings 6: 21-22*. Thus by preventing evil from overcoming us, we are in a position to render good for evil.

And our Lord Jesus, the Anointed One, did set us an example. He deliberately refused to obey Satan at the time of His temptation, i.e., He did not permit Himself to be overcome of evil. But in the Book of Revelation, we find that when the due time comes when Satan makes ready to take complete control of the world, Christ's great Archangel Michael goes to war with Satan; and that finally he is punished for his great evil, being cast into the dread abyss. And later, near the end of the Millennial period, when he is released for a brief time during which he again endeavors to destroy Christ's Kingdom, fire will come down from heaven and devour his hosts, i.e., destroy them; and Satan himself will be—"cast into the lake of fire . . . forever and ever," *Rev. 20: 10*, which is destruction.

God's Agents for Vengeance

As Christ destroyed Satan, so we his followers are permitted to destroy evil men in self-defence. But we are forbidden to take vengeance, i.e., to individually avenge ourselves, or any one else, for evil rendered. God reserves vengeance for Himself; but He has appointed the civil government as His agents for this purpose. The Holy Spirit, speaking through Peter enjoins on Christians—"Be ye subject . . . for the Lord's sake . . . to the king . . . as sent by him (the Lord) for vengeance on evil doers."—*1 Pet. 2: 13-14*. And through Paul, the Holy Spirit also says to Christians—"For he (the ruler) is a minister of God, an avenger for wrath to them that do evil."—*Rom. 13: 4*.

Thus it is seen that the civil government has definitely been appointed as an agent of God for vengeance on the evil-doers; and also that Christians are to serve the king for that purpose, if necessary. Further, Christians are not breaking any duties to God in doing so, for we are informed that if we resist that call of the king, we are at the same time, resisting an ordinance of God. This can only mean that when serving in the capacity of a soldier, and are obliged to destroy the evil lives of the enemy while in such service, we are not guilty of any offence to God or man.

With very few exceptions, the ordinary soldier has no hate in his heart for his enemies as individuals, and also with very few exceptions, he is not trained to have hate for his enemy. Therefore if there is no hate in his heart for his enemy, there must be love, no matter how slight it might be. And if he shows that love by service to the enemy, even to the extent of a drink of water, he is returning good for evil, and thus fulfilling the injunction of *Rom. 12: 21*.

Chapter 26

JEHOVAH'S WITNESSES

One objection Jehovah's Witnesses make is that they cannot break a covenant they made with God. They are to be honored for this determination if they live in accordance with God's Word and obey His teachings. But, from the objections they sometimes make, it is often doubtful whether they are actually living in obedience to the teachings of the Father, the Son, and the Holy Spirit. The Christian life is, or should be, one of continued progress, of continued joy and peace, and of continually increasing enlightenment in the service of the Saviour. So all C.O.'s should be willing to accept teachings of the Holy Spirit that they may not have noted before.

Covenant Making

In human life covenants, bargains or agreements require at least two parties for the making of them. No human being can make a covenant all by himself. Only God can do that. He made such a covenant with Noah, and again with Abraham, and with Abraham's descendants in the line of Isaac and of Jacob, through all the generations down to our own time. The Lord Jesus Christ came and offered salvation and eternal life to the people of Israel, including the scribes and Pharisees who so blindly and wickedly spurned Him, and to all the peoples of the world. It was freely offered to them for the "taking". When any one accepted this Divine offer of "The Bread of Life," as Abraham accepted the covenant from God, then such a person became the child of God. But no one can

personally "make" a covenant with God; a human being can only accept the offer of a Covenant from God, or from His Son Jesus Christ. But in accepting it, one must accept the whole covenant, he cannot pick and choose as to the provisions he likes or dislikes; he must accept all the teachings of Jesus Christ and of the Holy Spirit—otherwise one would not, and could not be true to the covenant he had accepted, nor be loyal to the Master, our Lord Jesus Christ.

We are distinctly informed by Jesus Himself—

Matt. 12: 30—"He that is not with me is against me; and he that gathereth not with me scattereth." See also *Mark 9: 40 and Luke 9: 50; 11: 23*. So if we say we are followers of Jesus and do not accept all his instructions and teachings, we are not with Him, but against Him.

Origin of Civil Power

God ordained that civil rulers should have power only from Him—*John 19: 11*—"Thou wouldst have no power against me, except it were given thee from above." But this power of government included the power of vengeance—*Romans 13: 4*—"But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is a minister of God, an avenger for wrath to him that doeth evil.

Obedience to Civil Power

Now, in the same passage in which the privileges, duties, and powers of the civil rulers are explained, all Christians are commanded to obey these rulers—

Rom. 13: 1-2—"Let every soul be in subjection to the higher powers." Further, we are instructed that if we do not obey the civilian rulers, we are actually acting contrary to God's ordinances; and further again, that if we thus so act, we shall be condemned for the said action—

"He that resisteth that power, withstandeth the ordinance of God; and they that withstand shall receive to themselves judgment."

Consequently, by disobedience of this ordinance of God, we are no longer "with him" but "against him", as such a transgressor has actually broken the covenant he accepted from (not "made" with) the Lord.

No command or teaching of the Lord annuls or cancels any other teaching or command of His. When properly enlightened by the Holy Spirit, as one can be by permitting Him to guide us into all truth, one is led to see that the provisions of the Lord's Covenant can all be harmonized. Of course, such enlightenment might involve breaking with certain earthly associations; and one might be almost alone in this world in a religious sense; but even if so, one is required to remain true to all the provisions included in the Covenant when Jesus Christ made it, and we accepted it.

Harmony of the Scriptures

Now, the command—

Matt. 5: 21—"Thou shalt not kill,"

cannot do away with, or give any reasonable grounds for refusing to obey, the command—

Rom. 13: 1-7—"Ye must needs be in subjection . . . to the powers that be" (i.e., to the avengers for wrath to them that do evil); "for conscience sake."

Consequently, the two commands must be harmonized. The Holy Spirit has informed us that he who refuses to be in subjection to "the powers that be," viz., the civil rulers, "withstandeth the ordinance of God." Thus such a person, Christian or otherwise, is not "with God", but is "against God". Also, if he "withstandeth the ordinance of God", i.e., refuses to obey such, he is acting unrighteously, and is thus breaking his covenant with God. The Apostle John told us—

1 John 5: 17—"All unrighteousness is sin";

but thanks be to God, he also told us—

1 John 2: 17—"He that doeth the will of God abideth forever."

May the Lord Jesus, through the ministry of the Holy Spirit, the Comforter, be permitted by the C.O.'s to guide them into all truth, and thus enable them to see the harmony of the Scriptures, that they may properly fulfil the Covenants they accepted from God.

Purpose of God's Law

The command "Thou shalt not kill" or "Thou shalt do no murder" is given to prevent each and every member of the community from taking the law into his own hands and deliberately killing a human being on his own initiative or to satisfy his passion, hate or desire for revenge. That this command is not an absolute order, preventing the shedding of blood in any or all circumstances, is shown by the fact that when the command was first given by God to Noah, the crime of killing a man was coupled with the penalty. However, this modification indicates that the penalty was to be administered by the government. And the government employs some one for the purpose, but as the killing is not from vicious intent, the killing cannot be considered a crime, and so the killer is not a murderer. The killing is done by direction of the Covenant, to carry out retributive justice for the State, and to eliminate evil from amongst us.

In just the same way, when a citizen volunteers for service in the army, or is drafted in National Selective Service for the same, any killing he does in warfare on behalf of his rulers is not murder, but a killing as a matter of retributive justice, as the ruler is "an avenger for wrath to him (or—to them) that doeth evil." If he resists the order to take military service and to fight for his king and country, under such cir-

cumstances, then we are told that he "withstandeth the ordinance of God." Thus in resisting God, he is not "with God", but "against God". *Matt. 12: 30.*

In circumstances in which the ruler of a country is not governing in the best interests of the citizens, or in which he is going to war contrary to justice, either for the country to be invaded or to his own citizens, or in demanding from his people service which is contrary to the service of God, then Christian citizens might conscientiously object to obey the law demanding such service, in order that they might serve God in spirit and in truth. But in such case, they must be prepared to accept whatever retaliation such a ruler may order by way of punishment for disobedience to the order.

"Means Exactly What It Says"

The Winnipeg Free Press of 25th August, 1945, published a letter written by one of the members of this sect which states in part as follows—

"Jehovah's Witnesses hold that Paul's statement of 2 Cor. 10: 3-4 means exactly what it says—Their eyes are focused on that kingdom for which all Christians were invited to pray, and this world's hope. This course of action has led to the concentration camp and death in Axis countries in 1933, and work camps, detention camps, guard houses and jails in the democracies, with some suffering and indignities. These punishments, mark you, have been inflicted in countries that are pleased to be called Christian. Because of that claim there is an implied covenant to which all are responsible and from which an accounting is soon to be required."

He quotes the said verses, but by so doing he removes them from their context; further, his comments indicate that he applied Paul's reference to war in these verses to actual war between nations, and especially to World War II. However, by thus isolating these verses, he has "missed the mark;" and thus failed to note the real point to which Paul refers. This action is an excellent illustration of the statement we have made as to the necessity of considering each passage bearing on any topic with the other passages in the Bible bearing on the same topic. Also it is an example of the mistakes made when putting one's own 'private interpretation' on any passage, contrary to Peter's teaching—"that no prophecy is of private interpretation"—2 Peter 1: 20; and also of Paul's assertion—"I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits"—Rom. 11: 25.

The context is really 2 Cor. chaps 10 to 13 inclusive. However, we will quote only the near context, chap. 10: 1-6—

- 1 "Now I Paul myself intreat you by the meekness and gentleness of Christ, I who in presence am lowly amongst you, but being absent am
- 2 of good courage toward you; yea, I beseech you, that I may not when

present show courage with the confidence wherewith I count to be bold against some, which count of us as though we walked in the flesh. For though we walk in the flesh, we do not war according to the flesh, (for the weapons of our warfare are not of the flesh, but mighty before God in the casting down of strongholds); casting down of imaginations (margin—reasonings), and every high thing which exalteth itself against the knowledge of God, and brings into captivity every thought to the obedience of God; and being in readiness to revenge all disobedience, when your obedience is fulfilled.

In studying this passage carefully, together with related passages, especially further statements in succeeding chapters, it is readily seen that international or other physical war is not referred to at all. Paul indicates that a portion of the Christian community in Corinth were attempting to make trouble by deriding him personally, both as to his physical appearance and as to his position and teaching as an apostle. This is quite evident as seen by the following quotations, from

2 Corinthians 10: 1—"I who in presence am lowly among you, but being absent am of good courage toward you."

2 Corinthians 10: 10—"For, His letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no account."

Trouble-Making Clique

So he is not referring to physical war, but to an attempt to disrupt the Christian community in Corinth by a trouble making clique in the church. This is also shown to be the condition in Corinth, by his timely admonishment of these fault-finding individuals—

2 Cor. 13: 5—"Try your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate."

These are evidently the people of whom he wrote—

2 Cor. 11: 13-15—"For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel for even Satan fashioned himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works."

Thus it is seen that Paul was not thinking of warfare, armies and fighting in the ordinary sense, but of the opposition to his teaching by the contentious members of the church in Corinth.

Thorn in the Flesh

Further, there is evidence in both the Epistles to the Corinthians that Paul, symbolically, had a thorn in the flesh. Read 2 Cor. 12: 1-10, from which we quote as follows—

2 Cor. 12: 2—He had been caught up into "the third heaven"; vs. 4 and

into "Paradise"; vs. 7—"and by reason of the exceeding greatness of the revelation . . . there was given me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted over much."

We have no definite knowledge as to what this "thorn" was, but here we are told that it was a messenger from Satan given to him at the time of this marvelous revelation to keep him from becoming conceited and puffed-up, proud and vain. However, Paul does refer to two special disabilities as follows—

- 1 Cor. 2: 1—"I came not with excellency of speech." vs. 3—"I was with you in weakness, and in fear, and in much trembling"; vs. 4—"And my speech and my preaching were not in persuasive words of wisdom."
- 2 Cor. 11: 6—"But though I be rude in speech." Vs. 30—"If I must needs glory, I will glory in the things which concern my weakness."
- 2 Cor. 12: 5—"But on my own behalf I will not glory, save in my weakness"; vs. 9—"most gladly therefore will I glory in my weakness."

From these references, it would appear that Paul's weakness must have been some form of Neurosis that caused either or both—(a) an interference with his speech, (b) some form of marked tremor, trembling or convulsion. This might possibly have been some variety of Epilepsy, or some form of perhaps a more persistent variety of trembling without loss of consciousness (Parkinsonian syndrome). Either of these might be an affliction "buffeting" him without interfering materially with his mental acumen or his general health and strength. For Paul was no weakling, as we find that he was able to carry on his trade as a tent-maker for a livelihood when necessary, and that he was rugged enough to recover from frequent jailings and beatings on account of his message, and to undertake many arduous missionary journeys, in spite of exposure to varying and often severe weather conditions. This is plainly demonstrated in 2 Cor. 11: 23-28; and in 12: 10—"Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong."

Detention Camps

But our Jehovah Witnesses' writer also refers to the jails and detention camps of the democracies, implying that our democracies will be called to account for the suffering and indignities" that members of his sect are said to be subjected to there.

Now, if Paul's statement of 2 Cor. 10: 3-4 "means exactly what it says" as the said writer says it does, why does not his statement in Romans 13: 1-7 also mean exactly what it says? For example especially—

Vs. 1-2—"Let every soul be in subjection to the higher powers: for

their is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God; and they that withstand shall receive to themselves judgment."

(John 19: 11—Jesus to Pilate—"Thou wouldst have no power against me, except it were given thee from above.")

If Jehovah's Witnesses believe the Word of God is inspired, then why do they not subject themselves to the powers that be? And if they do not then they are subject to "judgment" or condemnation by the "minister of God", i.e., by the king or his government. And their punishment is just, for they resisted the power "ordained of God", for "he beareth not the sword in vain", and is "an avenger for wrath to him that doeth evil", for such a one "withstandeth the ordinance of God."

"Implied Covenant"

Truly, there is an "implied covenant to which all are responsible", and by refusing to serve the king or his representatives, when his government calls for service, Jehovah's Witnesses are ruthlessly breaking that covenant, and an accounting will be required of them soon for this wicked perversity on their part.

They might well take Paul's admonition to the contentious Corinthians to themselves—

2 Cor. 13: 5—"Try your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate."

Addendum

Recently, a trial of a "prophet" or 'apostle' of the sect now known as Jehovah's Witnesses, and formerly known as "The International Bible Students", took place in Toronto before the Supreme Court of Ontario. In an article published by the Toronto Saturday Night, 20 Jan. 1945, the reporter, as a result of the evidence presented, made a brief synopsis of their beliefs as follows—

"Basically, their tenets conflict with those of the community. They acknowledge only the sovereignty of God, and refuse to recognize man-made laws. They refuse to vote. They decline to pay homage to the flag."

Evidence of definite disobedience to civil law by Jehovah's Witnesses is abundant in Manitoba and Minnesota. In the summer of 1943, large numbers of these "Witnesses" deliberately broke the laws of both Canada and the United States by crossing the boundary line from Manitoba to attend one of their conferences in Minnesota. They evaded the law requiring the issuance of permits to leave Canada, and also they evaded

the American immigration and customs officers on entering the United States. Most of the offenders were arrested and jailed for their offences in both the U.S. and Canada, yet a portion of those entering the U.S. have not yet been located. Thus it is plain that they flagrantly ignore and break the laws of the land in which they reside.

However, in thus ignoring the law, they are not consistent. According to their conduct it is apparently alright to ignore and break it, if they consider it is contrary to their interests, or to their peculiar interpretation of the Bible; but, on the other hand, much as they ignore the law of the country in their own pursuits, they have no hesitation in resorting to its protection if they think that they are being imposed upon or ill-treated by their fellow-citizens, or are not getting all they wish or desire in the way of special privileges irrespective of the laws of the land, or if they think the court's decisions will help them to evade military service or give them greater opportunities to spread their teachings. Then they are ready enough to appeal to the courts which they despise.

It appears that most of the 134,000 adherents of Jehovah's Witnesses throughout the world are in the United States, but approximately 10,000 of them are resident in Canada.

In declining to recognize the authority of the civil rulers of Canada, they are definitely refusing to accept the teaching of the Holy Spirit that all Christians should be subject to the king or his government, or officers appointed by him.

Further it would appear from their literature, that they accept only such portions of the Scripture as their leaders approve, and ignore all others; consequently, being wise in their own conceits, they are very largely ignorant of the true meaning of Scripture. By choosing Scripture in this way, they ignore the teaching of the Holy Spirit through Peter that—

2 Pet. 1: 19-21—"We have the word of prophecy made more sure; whereunto ye do well that ye take heed. . . . For no prophecy ever came by the will of man, but men spake from God, being moved by the Holy Spirit."

Also they ignore the teaching of the Holy Spirit through Paul that—

1 Tim. 3: 16—"All scripture is given by inspiration of God."

Thus the scriptures commanding us to be obedient to the civil power, or "the powers that be", are just as important and just as highly inspired as those they quote to the contrary. But instead of obeying them, they ignore, and deliberately break them.

Thus they "wrest" and pervert Scripture through their own conceits and Paul says that brethren who consider Scripture in that way are "ignorant" of its true meaning. It is quite evident from their false

claims that they are the victims of their own wickedness. Because of the nature of their unbelief, they are examples of the deluded ones described by the Holy Spirit in

2 *Thess. 2: 10-12*—"With all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error (Moffatt—an active delusion), that they might believe a lie; that they might all be judged who believed not the truth, but had pleasure in unrighteousness."

Again, from the general tenor of their beliefs and from their disobedience of civil law, it is quite evident that they are transgressing also the injunction of the Holy Spirit as given by Peter—

1 *Peter 2: 15-16*—"For so is the will of God, . . . not using your freedom as a cloke of wickedness, but as bond-servants of God."

From our experience in Canada, it is the opinion of Recruiting Officers in general and of the Members of Mobilization Boards, that many persons who are purporting to be Jehovah's Witnesses are thus using their "freedom for a cloke of wickedness" to evade military service.

Chapter 27

THE DOUKHOBORS

One of the greatest troubles the Canadian government has had with Conscientious Objectors has been in connection with the Doukhobors, Dukhobortsi, or "Christians of the Universal Brotherhood."

About the end of the last century, there was a wide-spread opinion, in government circles and amongst citizens in general, that our modern civilized countries would ban war altogether within a few years. And as we had already had some experience with the Mennonites, who had been granted the privilege of exemption from military service, and who had in general become good citizens, it was considered that the government would not be doing amiss for the country by admitting the Doukhobors on similar terms.

So when the Quakers of England applied for permission for the Doukhobors to settle in this country and become citizens they were admitted on the condition of being exempt from military service. In Russia, they had been severely treated, not so much on account of their religion, as for their refusal to obey the laws in general, especially their refusal to give military service.

Beliefs and Relations to Civil Government

A few extracts from the *Encyclopedia Britannica*, Edition XI, 1910, will give some idea of their general religious beliefs and relations to civil government.

Vol. 8, p. 448—"The foundation of the Doukhobors' teaching consists in the belief that the Spirit of God is present in the soul of man, and directs him by its word within him."

"Worshipping God in the spirit, they affirm that the outward Church and all that is performed in it and concerns it has no importance to them."

"Their teaching is founded on traditions, which is called by them the 'Book of Life', because it lives in their memories and hearts."

"Until quite lately they were almost entirely illiterate and do not possess any written book."

Vol. 8, p. 449—"They do not consider obedience to the governing authorities binding on them in these cases when the demands of these authorities are in conflict with their consciences."

"They consider killing, violence, and in general all relations to living beings not based on love, as opposed to their conscience and the will of God."

Vol. 23, p. 887—"The Doukhobors are distinguished from the Molokani by the subordination of the Scriptures to the authority of the inner light."

"The Incarnation was no isolated historical occurrence, but is repeated over and over again in the faithful, each one of whom is in a certain sense God, by virtue of the indwelling Spirit."

"Both the Molokani and the Dukhobortsi deny the authority of the civil government as such, and object on principle to military service."

Vol. 24, p. 226—"There is a community (in Saskatchewan) of upwards of 8,000 Doukhobors—or sect of Russian Quakers. Their tenets are peculiar, including opposition . . . to submission to governmental requirements. They desire to hold their land in common."

Organizations

This "Communion of Spiritual Christians" or "The Doukhobors" after settling in Canada prospered greatly, and in general were industrious, and became good citizens. On receiving public school education, and learning by experience of our advanced freedom and liberty, many of the younger generation separated from the "community", and became ordinary Canadian citizens.

However, in the course of time, dissensions developed in the Brotherhood, and now, for some time, it has been divided into three factions—

1. "The Union of Spiritual Communities in Christ"—the original

- group under a different name;
2. "The Named Doukhobors";
 3. "The Sons of Freedom."

These all maintain the so-called right of exemption from military service in order that they should not be compelled in the course of army duty to kill any man in battle. Outside of this objection, the first two factions are obeying the laws of the general government fairly consistently.

The Sons of Freedom

"The Sons of Freedom" faction, however, have become intransigent and resistant to all government regulations; obstinate and irreconcilable not only to military service but also to education, to registration, etc. They are accused by the other factions of bombing their leaders, and of setting fire to residences, schoolhouses, and other public buildings. And this last charge is now a matter of public record.

Finally, this faction, the fanatical "Sons of Freedom," are attempting, as we learn by recent news items in the daily press, (May, 1944) to influence or persuade the authorities to release some of their comrades who have been guilty of serious misdemeanors, by frequently appearing in public in the state of nudity.

News Item—Prince Albert, Sask., May 15, 1944—"Eight members of the Sons of Freedom, radical sect of the Doukhobors, all from British Columbia, were convicted in Royal Canadian Mounted Police Court here Saturday on charges under National Registration Regulations."

"The Doukhobors, who pleaded guilty to the charges, *declared that they did not ascribe to the Laws of the Land*. Police said they came to Saskatchewan to stir up support for their protest against conviction of 33 Sons of Freedom members in British Columbia who participated in disrobing parades."

This section of the Doukhobors have degenerated into absolute fanaticism—as shown by their refusal to have their children educated, their burning of the school-houses, their refusal to carry registration cards, their bombing of their own leaders who did not meet with their approval, their obscene displays of nudity, and their general disobedience of Canadian law. They have carried the doctrine and practice of Conscientious Objection to such an extreme, that now the claims of the whole class of Conscientious Objectors have become a matter of the utmost absurdity and a laughing stock to the public at large; and all respectable, upright law-abiding citizens regard their defiance of the law of the land with the utmost detestation.

Effect of Their Doctrine

But this extreme practice by this fanatical group of the Sons of

Freedom is the natural consequence of the doctrine. For when illiterate people, and those not well informed in the teachings of Scripture, adopt the attitude that they can take their own point of view, irrespective of the plain teaching of the Holy Spirit, then their consciences are likely to lead them astray instead of leading them aright. This happened in the case of St. Paul, a man highly educated, and also a highly religious man in a formal way; but who, before his conversion, had a depraved conscience and as a result sinned very grievously. So it is with the Doukhobors as a whole, but especially so with the fanatical Sons of Freedom, who in their illiteracy, and lack of the guidance of the Holy Spirit, placed the spirit within them before the authority of the Word of God. As a result, they have been led by a depraved conscience, as was the case with St. Paul before he surrendered to God.

But Christians who know their Bible and its teachings are emphatic in their views that all such objectors are included in the class which Jesus Himself denounced in the Sermon on the Mount, when dealing with the principles by which His Kingdom on Earth would be ruled.

Matt. 7: 21-23—"Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, did not we prophesy in thy name, and in thy name cast out devils, and by thy name do many mighty works. And then will I profess unto them, I never knew you, depart from me, ye that work iniquity."

In addition, it is only fair to say, that with the exception of the fanatical "Sons of Freedom", the (orthodox) Doukhobors in general are industrious and law-abiding citizens. However, they are still Conscientious Objectors as regards military service. In March, 1944, a B.C. news item said that—"The Christian Community's attitude toward service regulations was summed up in a statement by Veregin (their religious leader) in Vancouver to officials when he said—

"If government regulations do not override our principles by which we must not kill or take up arms, they will be obeyed."

Chapter 28

THE ANOMALOUS POSITION OF CONSCIENTIOUS OBJECTORS

Plymouth Brethren

One of their leaders, James Taylor, after stating recently, that he had been in the communion for 59 years, and was familiar with the work in Canada, Great Britain, the United States of America, Australia, South

Africa, etc., and that he was the author of 150 volumes of Christian ministry; continued . . . "I am therefore conversant with what is held by the Brethren as Christian Doctrine including conscientious objection to the taking of human life. I can also testify that any person who taught contrary would be regarded as a serious offender."

From a list of questions and answers re War and Military Service, of which Mr. Taylor gave the answers, we quote a few, as follows—

1. Is it not important to see that in *Rom. 13*: it says that the authorities bear not the sword in vain: the sword is in use there? *Answer*—"Quite so; it is taken out of its sheath for that purpose. The Lord owned that Pilate had power from above. That power required the use of the sword, which makes that power very clear; so that *our position is anomalous* and we have to suffer, but it is that we must correspond with Him; follow Him. We are fools for Christ's sake. We have to accept that, and the foolish of course are under reproach . . . *It is mysterious*, and we have to suffer for it. 'The world knoweth us not, because it knew not him' " (*1 John 3: 1*).

2. In principle, speaking after the manner of men, war is necessary, is it not? *Answer*—"Yes, it is necessary in the sense of restraining evil. In this sense, policemen are necessary, and the jail necessary. How could we live without such restraint? So we pray for the authorities and trust God will use what He has to keep down evil for the sake of the testimony."

3. In *Matt. 19*: one asked the Lord what he must do so that he might have eternal life. In raising the question of the commandments, the Lord mentioned—"Thou shalt not kill." Would that suggest that the Lord was setting aside the killing of men, that He was giving a distinct command to that effect? *Answer*—"Quite so: . . . instead of killing a man, you should save him. 'Thou shalt not kill' settles the matter; that is the end of war. The Son of man acted like that; He saved men's lives."

4. That is good, because you can see there is an apparent difficulty in the mind of many as to whom that injunction, given to Moses and reiterated by the Lord Jesus Christ, refers. Does it refer to those who have links with God, or does it refer generally? *Answer*—"The reproach to them who seek to walk in the truth at the present time is peculiar. One on a military board said to a young brother lately—"Do you want other people to fight for you?" He evidently had no idea of the principle of Scripture involved. We are surrounded by millions of people who have no idea of the spiritual teaching of Scripture. . . . The present period is a mystery to persons who do not have the Holy Spirit, and we have to suffer as knowing what they do not know."

5. Make it a little clearer why war is necessary. *Answer*—"The power of the devil is loose on the earth yet, and to maintain order, police and general government powers are needed. This requires the use of the sword, which is not to be borne in vain. And we are to be subject to the rulers for conscience sake. They are ministers of God to us for our good. The Lord said to Pilate—*John 19: 11*—"Thou hadst no authority whatever against me if it were not given thee from above'."

The Mennonite and Hutterian Brethren

Both these cults of Brethren, and all subdivisions of them, agree that there must be a civil government holding reserve force to produce the condition of local and national peace. Yet they decline to support it by giving military service as required. In doing this they are distinctly breaking the command of the Holy Spirit by refusing to obey the government; and so are transgressing the ordinances of God. The Mennonites are convinced—"that true Christianity is necessarily paradoxical in a world of sin." And the Hutterites believe that—"it is impossible to punish wrong-doers, and maintain order in the world by living the Christ-life."

In taking this position, both groups of Brethren are deliberately ignoring the fact that Jesus Christ stated that he came not to destroy the law or the prophets, but to fulfil them—*Matt. 5: 17-19*. By thus confirming the O.T. Scriptures, he confirmed the law that if one man kills another, he also was to be punished by losing his life by human means; also, the provision that the purpose of this execution was to eliminate evil from our midst was thus confirmed.

Discussion

Thus we see that the position of these three groups of C.O's is very "anomalous" and even as they say, a "mysterious position". Judging solely by the statements in their writings, this anomaly is present because they find two teachings which to them are apparently contradictory, viz., "Thou shalt not kill." and "Ye must needs be in subjection to the higher powers (the civil rulers) . . . for conscience sake." Accordingly they accept the first teaching with their own interpretations, and accept the second teaching only in part, and rejecting the other part, although they are informed that by so doing they "Withstand the ordinance of God." In actual practice, they refuse to join the army, where they would be expected to fight and repel an enemy, even though in so doing they killed members of the enemy forces.

Why the "Anomaly"?

But why the "anomaly", why the "mystery", why the "paradox?" God is a Trinity, yet God is One. He does not change. *Mal. 3: 6*—"For I the Lord change not." He is the same in the N.T. as in the O.T., and the Law and Love He gave us in the New are both found in the Old; there is no contradiction. It is not to be considered that God the Father, or God the Son, or God the Holy Spirit would give commands or teachings that would be contradictory to those given by either of the other Members of the Trinity. Therefore we must conclude that, if rightly understood, all instructions and all teachings in the Bible would be in harmony. So, if we accept two teachings from the Bible, one of which is from the Son, and the other from the Holy Spirit, which we think do not harmonize, *we must ourselves be at fault*, in not properly understanding either the

one or the other, or both of them. But it is not God's will that we should be blind and lack understanding. We are told, as follows—

1 Cor. 2: 10—"But unto us God revealed them through the Spirit; for the Spirit searcheth all things, yea, the deep things of God."

1 Cor. 2: 12—"But we received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us by God."

1 Cor. 2: 14—"Now the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them."

John 3: 21—"He that doeth the truth cometh to the light."

John 4: 24—"God is a Spirit; and they that worship him, must worship him in spirit and in truth."

John 8: 31-32—"If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free."

John 16: 13—"When he, the Spirit of truth is come, he shall guide you into all truth."

Search the Scriptures

Consequently, if we claim we are disciples of Christ, we must search the Scriptures, and we must understand them also. If we do, and let the Holy Spirit guide us, there should be no paradoxes, no mysteries, no anomalies, no mysterious position in our stand before God and the world.

For—*Matt. 13: 11*—"Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given."

But also we are warned that if we, as Christians, are ignorant of God's mysteries, we are likely to consider them merely from our own points of view, and thus in following our own vain thoughts or conceits, be ignorant of, or fail to understand, the real meaning. See

Romans 11: 25—"For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits."

The Anomalous Position of C.O's

By definitely stating themselves that their position is anomalous, paradoxical or mysterious the various communions of Brethren are thus indicating that they have not been guided by, or have not permitted the Holy Spirit to guide them into all truth. The two doctrines they quote are not necessarily contradictory. The original covenant given to Noah barred any individual from shedding human blood, but coupled with this prohibition the penalty that if a man did so, he also would lose his own life by human authority. This feature of the covenant was incorporated in the Decalogue given to Moses by God Himself; and later confirmed by Jesus, and quoted by the Holy Spirit by means of the Apostles Peter and Paul.

That is, if a person takes the law into his own hands and commits murder, he suffers the penalty; but the penalty is not to be executed by any man as a private individual, or he also would commit murder. The penalty of execution is carried out by order of the government; and the executioner is a public official of the judiciary department acting on behalf of the government to avenge evil, and thus to eliminate evil from our midst. *The training of soldiers for active military service is simply the extension of the idea of having an executioner to requite a murderer with death.* An invading army, such as we see in Central Europe today, is simply the extension of the idea of a murderer, and such an army must be punished in the same way as the individual murderer, i.e., by the government of the country which is invaded, by means of the sword, which is symbolic of any form of force which might be used for this purpose. The armies raised and trained for defence, and used later for the punishment of the invading (criminal) army, are the main part of the sword granted to the civil power to act as "an avenger for wrath to (them) that do evil"—Rom. 13: 4, and when the civil power is so acting, it is acting as "a minister of God." Consequently, it is wrong, sinful, and iniquitous on the part of a Christian citizen of the State to refuse military service for that purpose. And if he does so—
Rom. 13: 2—"he that resisteth that power, withstandeth the ordinance of God."

Strong Strictures

Here it should be pointed out, before we leave the consideration of anomalies, etc., that when one Christian tells another Christian that he does not understand what the teaching of the Holy Spirit is, or that He has not the guidance of the Holy Spirit, or that because he is serving in the army to help eliminate evil from our country and thus secure "outward peace", so that we may worship God according to our consciences, and be endowed with that "inward peace" which passeth all understanding—when such an assertion is made, then the Christian (???) making it is treading on very dangerous ground. Such a position has drawn forth some very strong strictures in the past, some of which might be quoted.

Job 12: 1-3—"Then Job answered and said,

No doubt ye are the people, and wisdom shall die with you.

But I have understanding as well as you;

Yea, who knoweth not such things as these."

Jeremiah 5: 13—"And the prophets shall become wind, and the Word is not in them."

(Moffatt—The prophets are but windbags; the Word is not with them)

Ezekiel 13: 3—"Thus saith the Lord God: Woe unto the foolish prophets, that follow their own spirit, and have seen nothing."

Ezekiel 13: 6-7—"They have seen vanity and lying divination, which say,

The Lord saith, and the Lord hath not sent them; and they have made men hope that the word should be confirmed. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, the Lord saith, albeit I have not spoken?"

Luke 18: 9-14—"And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought; Two men went up into the temple to pray, the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself. God I thank thee, that I am not as other men, extortioners, unjust, adulterers, or even as this publican, I fast twice in the week: I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes to heaven, but smote his breast, saying, God, be merciful to me a sinner. I say unto you, this man went down to his house justified rather than the other; for *every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.*"

Hebrews 10: 26-27—"For if we sin wilfully after that we have received knowledge of the truth, *there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries.*"

These strictures from Holy Writ ought to be very carefully considered by all Conscientious Objectors before continuing in there present course of refusing to serve in the armed forces of the king.

"Spirituality"

It is appalling to realize that there are so many small cults and sects whose members are numerically very small as regards the total population, also very small as regards the total membership of Christian Churches, and even very small in comparison with the total number of "believing" spiritual Christians who worship God in Spirit and in truth . . . it is appalling that these small sects each consider that they are the only Christians who are spiritual, the only Christians who rightly divide the word of truth, and the only Christians who are living according to Christ's teachings.

For example, to quote from one such—"One on the military board said to a young brother lately—"Do you want other people to fight for you?" He evidently had no idea of the principle of Scripture involved. We are surrounded by millions of people who have no idea of the spiritual teaching of Scripture. They profess to go to church, but they have no knowledge of the spiritual teaching of Scripture."

Such a statement is a sample of the claims made by most Conscientious Objectors. But such broad statements indicate—not spiritual understanding of Scripture, nor a thorough knowledge of the spiritual life of other professing Christians—but rather that *those who believe and teach accordingly*, are guilty of crass ignorance, or of the abounding

hypocrisy of the Pharisees in their "holier than thou" attitude, and for which hypocrisy the Lord Jesus Christ so bitterly denounced them.

The so-called "spirituality" and "understanding of the principle of Scripture" by Conscientious Objectors (and even they disagree markedly among themselves) is self-proclaimed and spurious, for no really spiritual person would decline to obey a direct command of the Holy Spirit, nor condemn others for obeying such. Neither would they propound and promulgate the preposterous teaching that men engaged in the service of the king in maintaining order, executing murderers, or resisting and destroying invading armies—men who, as servants of the king are, with him, "ministers of God, avengers for wrath to (them) that do evil," whose powers "are ordained of God"—that such men cannot be spiritual Christians.

Matt. 23: 13—"But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter."

Chapter 29

"LOSING" OR "SAVING" ONE'S LIFE

Renunciation

The men of the present generation, especially the younger men, those just leaving boyhood and youth, have had a hard decision to make. They have had to adjust themselves to world conditions of terrific strife and loss of life, due chiefly to the fact that a few nations, heathen and barbaric to begin with, or having reverted to such, have set out to control the world and to destroy all religion that centers in the worship of the Lord God Almighty. In making a right-about-face in their views as to war and the defence of their homeland, hosts had to forego or foreswear all their plans for education, business, profession, success, home and love; for they realized that many of them would never come back alive. Potentially they were by such action sacrificing their lives for home and country. Having thus denied themselves the pleasure and satisfaction of carrying out their personal plans, and of enjoying much personal happiness, they have given their whole-hearted allegiance to the king, i.e., to the people of their country and commonwealth, in the cause of justice and of ultimate peace. Surely this action is akin to the renunciation called for in the Scriptures.

Matt. 16: 24-26—"Then said Jesus unto his disciples, if any man would come after me, let him deny himself, and let him take up his cross and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake, shall find it. For what shall a man be profited, if he shall gain the whole world and forfeit his life? or what shall a man give in exchange for his life? (See also *Mark 8: 34-38*, and *Luke 9: 23-26*).

This renunciation or denial of one's own hopes and plans, to enter the service of our neighbor, is what we are all called upon to do more or less; but it is what the younger men are potentially doing in large numbers, and actually are doing in thousands of instances. In doing this, these young men, fit and able for any duty, physical or mental, the best of our younger generation, those to whom we older people have looked forward to, with a great deal of satisfaction, as being the fathers of our coming generation—these young men have virtually or actually renounced all private matters and have joined the king's services; and in doing so, have thus fulfilled "*the ordinance of God*", as enunciated in—*Rom. 13: 1-2*—"Let every soul be in subjection to the higher powers; for there is no power but of God; and the powers that be are ordained of God."

They have taken up their cross, and are now serving the Lord and their neighbor. Thousands have already lost their lives in such service in this World War II, other thousands have had to undergo trials and hardships even in serving in the ranks, while many more unfortunate ones have had to and are undergoing the privations and tortures of being prisoners of war amongst scientifically barbarous peoples of low moral grade. And again many other thousands have been wounded and maimed and disfigured, in many ways and in many forms, and often to such an extent, that they are doomed to go through life as mere shells of humanity, not being able to live up to, and work out the high aspirations for service and success and home and love, which they had dreamed of and looked forward to as developing youths. Our C.O's and pacifists scorn and deride them for thus renouncing their lives. But what does the Lord say of them?

Matt. 16: 25—"Whosoever shall lose his life for my sake shall find it."

John 15: 13—Greater love hath no man than this, that a man lay down his life for his friends."

Rev. 3: 21—"He that overcometh, I will give to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne."

So let these young men take courage, for the Lord is on their side.

Job. 22: 21-22—"Acquaint now thyself with him, and be at peace;
Thereby good shall come unto thee.
Receive, I pray thee, the law from his mouth,
And lay up his words in thy heart."

Acquisition

So much for the renunciation of life, or the "losing of life for my sake." Now, let us see the results of acquisition, or the "saving" of one's own life for one's pleasures or purposes on earth, for such a one does not save it for the Lord's sake, or his neighbor's sake.

Matt. 16: 25—"For whosoever would save his life shall lose it."

Luke 14: 27—"Whosoever doth not bear his own cross, and come after me, cannot be my disciple."

Mark 8: 38—"For whomsoever shall be ashamed of me and my words in this adulterous and sinful generation, the Son of man shall be ashamed of him, when he cometh in the glory of his Father, with all the holy angels." (See *Luke 9: 26*).

Luke 12: 9—"But he that denieth me in the presence of men shall be denied in the presence of angels."

2 Tim. 2: 12—"If we deny him, he also will deny us."

1 John 2: 23—"Whosoever denieth the Son, the same hath not the Father."

The Young Ruler came to Jesus enquiring what he should do to inherit eternal life. He had lived a moral life and obeyed all the commandments referring to one's neighbors; such an upright and humanly righteous life that Jesus loved him. But when He asked him to dispose of his wealth and follow him, he could not or would not adjust himself to the conditions required, i.e., he did not renounce his own plans to obey the restrictions Jesus set for those who followed Him. See—*Matt. 19: 16-22; Mark 10: 17-22; Luke 18: 18-25*. So he did not take up the cross and follow Jesus. Nothing has been heard of him since. Let the C.O's who fail to take up the cross placed before them by the king of Canada, note the result in the case of the Young Ruler.

The Parable of the Tares is also enlightening. The tare is a plant which can scarcely be distinguished from the wheat plant until almost fully developed, and then it is too late to weed it out, for fear of uprooting the wheat also. The tares are symbolic of our present-day pseudo-Christians, which can scarcely be differentiated from real Christians, but who are going about mocking at them. Note what Christ says about the tares, and their final condemnation—

Matt. 13: 24-30 & 36-43—"The tares are the sons of the evil one—As therefore the tares are gathered out and burned with fire, . . . The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire; there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of the Father. He that hath ears, let him hear."

When we note that C.O's who are intelligent enough to see the import of their stand, viz., that it is "anomalous", "mysterious", "paradoxical"; and when such C.O's also imply by their statements that any one that goes to war is not a "spiritual" Christian; and when, further, one remembers that, in order to "obey" an unreasonable and false claim as to one commandment, they are deliberately denying and breaking

another commandment of the Lord, given through the Holy Spirit—when one notes and remembers all this, it is seen that in their sanctimonious selfishness and complacency, they are denouncing their fellow men, neighbors whom they are commanded to love as they love themselves, and thus are making their profession of belief in the real religion of Jesus Christ a sham and a mockery. That is one of the results of "saving" one's life, instead of "losing it" for the Lord's sake.

Battle Ballads

Dedication

"To our comrades who left all that was dear
to them, endured hardships, faced dangers,
and finally passed out of the sight of men,
having marched into immortality."

"They do not ask a golden cask
Or a tower of graven stone,
But that men may live in a world set free
From guilt by their blood atoned."

Canadian Book of War Poems

Published in Ghent, Belgium, January, 1945.

Chapter 30

CONCLUSION

Scriptural Confirmation

In this treatise each topic, as found in the various chapters, has been dealt with fairly completely, though of necessity briefly. An effort has been made to give Scriptural confirmation for every proposition submitted. Thus there is no need of a summary of what has been written; it could not be satisfactorily condensed much more. By the help of the appendix and index one can always look up special points very quickly, so a synopsis further than the list of contents is unnecessary.

The Scriptures deal freely with Christ and Satan, justice and corruption, right and wrong. And they also deal with the rightness or wrongness of any special question or proposition, such as that of the "Conscientious Objectors". But to understand the rightness or wrongness of opposing claims or propositions, it is a mistake for any one to select one idea or one passage from Scripture that appears to support one's own idea or wishful thinking, and to disregard, overlook, or fail to search

for and pay attention to many other Scriptures having a bearing on the topic under consideration. It is only by diligently searching for, comparing and considering together the various passages of Scripture bearing on the subject, from the Old Testament as well as the New Testament, and all under the guidance of the Holy Spirit, that one can finally gather the truth in regard to any matter under consideration.

It is by thus studying the teachings of Jesus Christ and the Holy Spirit, as given in both the Old and the New Testaments, that one is led to suggest, without bitterness in thought or speech to any person, that one cannot find any substantial "cause" or "strong reason" in the Bible for any citizen to be a "conscientious objector" in the matter of willingly accepting military service for the defence of his country. On the other hand, by willingly accepting such service, he is actually assisting in protecting the lives of his countrymen, his friends, his neighbors, and his own relatives and family. Also, by caring for the captured enemy after he has ceased working evil, he is doing his duty towards them by caring for them, instead of subjecting them to torture and slavery, thus all round, showing that he loves his neighbor as himself—"for conscience sake", and "for the Lord's sake"—*Rom. 13: 2* and *1 Pet. 2: 13*.

Rt. Hon. Winston Churchill

On the 24th May, 1944, in the British House of Commons, the Right Honourable Winston Churchill, Prime Minister of Great Britain, in the course of an address on British Foreign Policy, made the following significant statement—(news item)

"The future towards which we are marching across bloody fields and frightful manifestations of destruction must be based upon broad and simple virtues and upon the nobility of mankind. It must be based upon the rules of law which uphold the principles of justice and fairplay, which protect the weak against the strong, if the weak have justice on their side."

Here, though not referring to the question of "conscientious objectors", the most prominent statesman of our British Commonwealth, one of the clearest thinkers of our Anglo-Saxon race, has very succinctly placed the position of the citizens of our Commonwealth, so to speak—in a nutshell. Our position as citizens, Christian or otherwise, is that we are to be obedient to the laws which, as Mr. Churchill said, "uphold the principles of justice and fairplay, which protect the weak against the strong, if the weak have justice upon their side."

This is a sound position for any country. But how can justice be carried out, if punishment is not inflicted for evil-doing, or resistance made to invading armies, or fighting done to protect our neighbors, the "righteous weak"? Justice is one of the cardinal virtues of any country's principles of law, one of the cardinal virtues of our individual life, and

also of our Christian religion. Love and grace without justice would be without effect. To protect our neighbor, to do justice to him, friend or enemy, it has been necessary to go to war many times in the past, just as it has been necessary over and over again to have the executioner end the life of a murderer as a matter of justice. The ends of justice would not accrue to the people at large if such offenders were permitted to live.

But if we consistently obey the law of the Lord, i.e., obey his commandments, statutes and judgments, we would steadily eliminate all evil in our midst—by executioner, by soldier, by right-doing. Such a manner of public life would greatly help us to worship God in spirit and in truth; and would bring in its wake an era of righteousness and justice which would lead to a period of peace such as we have never known,

Leviticus 26: 3-8—"If ye walk in my statutes, and keep my commandments, and do them . . . ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in your land, and ye shall lie down, and none shall make you afraid . . . neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword."

The Greatest Conscientious Objector

Jesus Christ Himself was the greatest "Conscientious Objector" of all time. He denounced the civil ruler of his own country, Herod, by a very opprobrious name—*Luke 12: 32*—"that vixen", and by so doing placed him in the class of the wicked and unjust. He denounced wickedness, corruption and injustice continually. His denouncements of the meticulously religious people of His day—the Pharisees—were terrific, e.g.,—

Matt. 23: 23—"Hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgment, and mercy, and faith." So He was a Conscientious Objector par excellence.

Yet in spite of this, He countenanced war, for He instructed us that—

Luke 11: 21—"When a strong man fully armed guardeth his own court his goods are in peace." And—

Matt. 10: 34—"Think not that I am come to send peace on the earth; I came not to send peace, but a sword."

So, though a conscientious objector of the highest order, and though having at his command many legions of Mighty Ones, He bowed to the will of His Father that He should be sacrificed for the sins of all the world. And so He passively submitted to all the insults and indignities and tortures that were heaped upon Him, and finally died on the cross for the salvation of all those who would believe Him, and accept Him as their Saviour.

Individual Responsibility

In obedience to the Will of God, and for the sake of ultimate righteousness, Jesus Christ our Saviour submitted to the law of the land and suffered unjust punishment. Just so, must all citizens make up their minds as individuals, and not as members of any sect or communion that forbids them to support any civil government carrying on a war in a righteous cause, i.e., in upholding justice for the weak and oppressed. So every man must make up his own mind whether to support or not, any government endeavoring to rule according to such principles.

Romans 14: 5—"Let every man be fully assured in his own mind."
(A.V.—persuaded; Moffatt—convinced; Fenton—satisfied).

1 Peter 3: 14-17—"If ye suffer for righteousness sake, blessed are ye; . . . Sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you; yet in meekness and fear having a good conscience. . . . For it is better, if the will of God should so will, that ye should suffer for well-doing, than for evil doing."

May the Lord bless those who read the Scriptures quoted; and may He, through the Holy Spirit, guide them into all truth.

Isaiah 48: 17-18—"Thus saith the Lord, thy redeemer, the Holy One of Israel; I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way which thou shouldst go. Oh that thou hadst hearkened unto my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

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It has been my experience that a book with an extensive index has been of much more benefit to me, from the point of view of both research and time-saving, than an apparently equally excellent book with only a brief index.

Consequently, I have prepared a copious index, including words of all parts of speech, trusting that such an index will make the book much more valuable as a work of reference.

Also, to facilitate its use as a reference work, an index of notable phrases has been added.

However, as a mark of reverence to God the Father of us all, the Names of the Deity have not been included in the Index, although they occur frequently in the narrative of each chapter.

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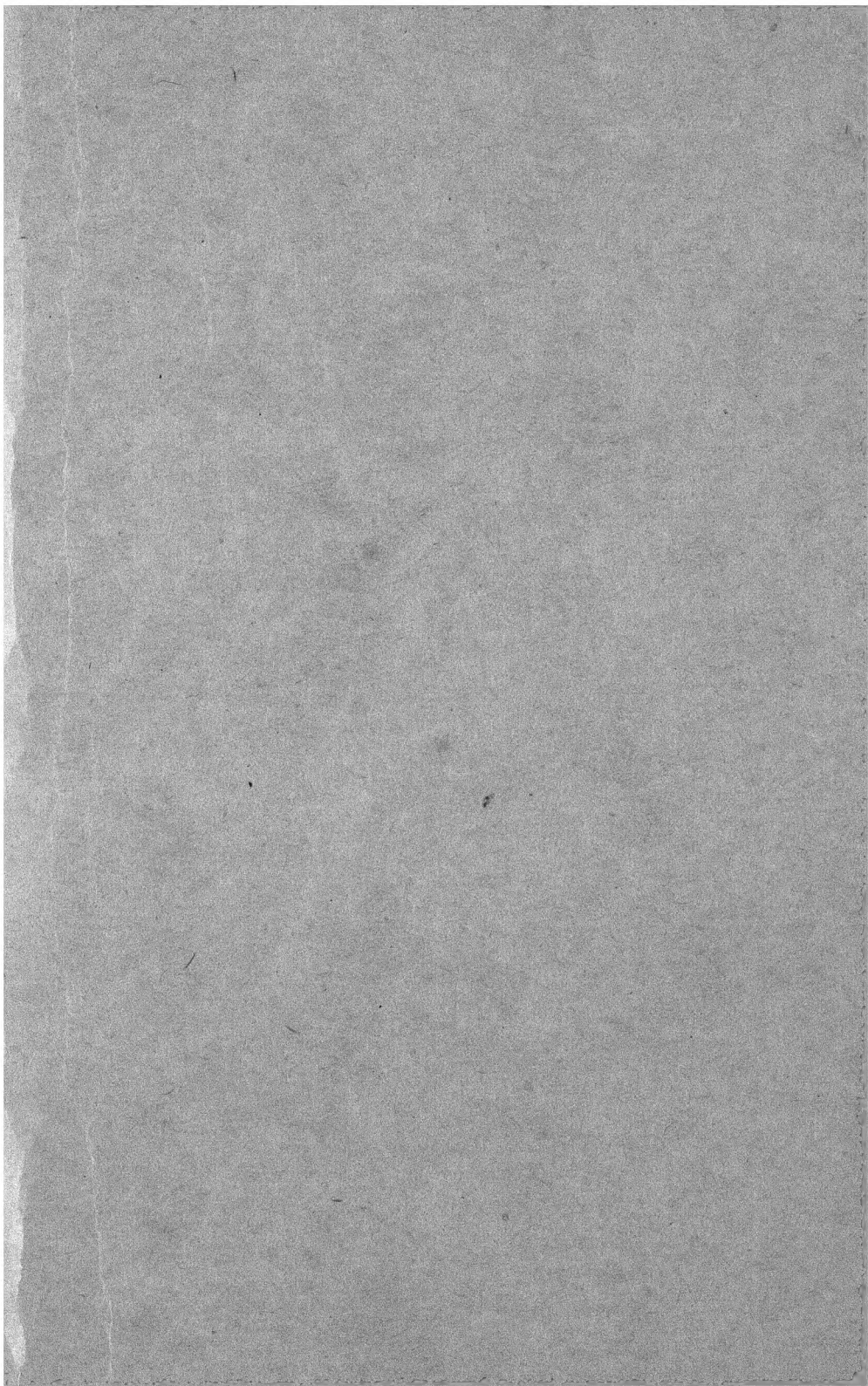
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